

40 Ahadith Series

Completion of Islam - Ghadeer

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40 Ahadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (prayers of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
فَقِيهَا عَالِمًا.

“The person from my nation who memorizes forty traditions pertaining to those issues of religion which one is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar.”

In following the above Ḥadīth, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 Aḥādīth on different subjects. The Aḥādīth that have been selected from various sources, are short and simple and therefore easy to understand and memorize. It is envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the Aḥādīth and introduction of this present work was done by Maḥmūd Sharifi [as found on the InterNet at <http://www.hawzah.net/Per/K/Qadir/Qadir.htm>], while the translation in English was carried out by Shaykh Saleem Bhimji. IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

In the tenth year after the migration to Madinah, the year which later became known as Ḥajjatul Widā‘ [The (year of the) farewell Ḥajj], the Muslims who had accompanied the Noble Prophet ﷺ to Makkah were finishing their Ḥajj rites. Once the Ḥajj was complete, the Prophet ﷺ and those with him were making their way back to Madinah and the other cities from which they had come.

When they reached Rābigh - a spot three miles from Juḥfah, one of the miqāt for the Ḥujjāj - the order came from Allāh ﷻ to halt the entire caravan.

At this point, the Truthful conveyor of the revelation, Jibrā‘il ؑ came to the Prophet ﷺ who was stationed in the valley known as Ghadir Khumm and revealed the following verse of the Qur’ān to him:

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ... ﴾

“O’ Messenger! Convey that which has been revealed to you from your Lord and if you do not do so, it is as if you have not conveyed His message at all, and Allāh will protect you from the people...”
(Sūratul Māidah (5), Verse 67)

Since this verse commanded the Prophet ﷺ to stop right where he was, he himself and those with him, halted in the valley of Ghadir.

It was noontime, and as can be expected, the weather was extremely hot. The Noble Prophet ﷺ performed Ṣalātul Zuhr in congregation, and then with multitudes of people around him, ascended to a small platform built from camel saddles and other things that the Muslims had with them.

In a loud voice, he gave a long speech and said to the people: “O’ people! Know that shortly I shall answer the call of The Truth (Allāh) and will no longer be among you – I have a responsibility (to Allāh) and you too have a responsibility (towards Him).”

The Prophet ﷺ then mentioned something very important to the people and stated: “I am leaving behind two weighty things to you as a trust – one of them is the Book of Allāh, and the other is my family, the Ahlul Bait. These two shall never separate from one another. O’ people! Do not attempt to supersede the Qur’ān and my family, and do not be negligent in your actions towards these two, because if you do so, you shall be destroyed.”

After stating this, he took the hand of ‘Alī ؑ, raised it up and introduced him to the multitudes of people and asked: “Who has more of a right over the believers than their own selves?” Everyone present proclaimed: “Allāh and His Prophet know better.”

The Noble Prophet ﷺ then said: “Allāh is my master and I am the master of all the believers and I have more right and authority over the believers than they have over their own selves.”

Then he continued:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

“Whomsoever I am his master, this ‘Ali is also his master. O’ Allāh! Befriend he who befriends him (‘Ali) and oppose he who opposes him (‘Ali).”

The Angel of Revelation, Jibra’īl ؑ once again descended by the order of Allāh ﷻ and this time, revealed the following verse of the Qur’ān:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا﴾

“On this day have I completed your religion for you and perfected My bounties upon you and am pleased with Islām as being your religion.”

Therefore, this day was marked in history as a momentous and grand day.

The day of Ghadir was a day of epic proportions in history. It was a day which would become known as the Day of Wilāyat (Mastership); the Day of Imāmate (Leadership); the Day of Wiṣāyat (Successorship); the Day of Brotherhood; the Day of Valour; the Day of Courage, Bravery and Protection (of the faith); the Day of Pleasure for the Believers; and they Day of Candidness.

It was a Day of:

- (Divine) blessings;
- Showing thanks to the Almighty;
- Conveyance of the message;
- Congratulations and felicitations;
- Happiness, delight and gift giving;
- The pact and promise and renewal of the Pledge of Allegiance;
- Completion of the religion;
- Expression of the truth;
- Grief of Shaiṭān;
- Introducing the leader and the (true) path;
- Testing (the faith) of the Muslims;

- Despair for the enemies;
- Hope for the (true) friends.

In summary, it was the Day of Islām, Qur'ān, and the Ahlul Bait ﷺ.

It was the day which the followers of the true teachings of the faith of Islām mark with great esteem and a day when they congratulate one another.

It can be understood from the Aḥādith that the A'immah ﷺ took this day as one of celebration and used to hold special programs to celebrate this event. It has been narrated from Fayyāḍ ibne Muḥammad at-Tūsī that, "I was in the presence of the 8th Imām on the day of Ghadir (18th of Dhul Ḥijjah). I saw a particular group of people serving the Imām and the Imām was (intentionally) keeping them in his house until the time of sunset came so that he may give them food to eat (and thus enable them to break their fast). The Imām ordered that food, new clothes, shoes, rings, and other gifts be sent for their families. In the house, I noticed that the state of all of those present was something completely different than normal, and it was from those people that I learned the greatness and magnitude of this day." (Biḥāru'l Anwār, volume 97, page 112, ḥadīth 8)

In another Ḥadīth it has been mentioned that one day during the days of the "open caliphate" of Imām 'Alī ﷺ, the day of Jumu'ah and 'Eid

Ghadir fell together. On this day, the Imām ﷺ delivered a long speech and said, “This gathering shall soon come to an end and all of you will go back to your homes and families – may Allāh shower His mercy upon all of you.

On this day, you should be kind to your families and do good deeds to your brothers. You should thank Allāh for the blessings which He has granted you. You must also be sure to unite with one another so that through this, Allāh may assist you.

Do good to others so that Allāh makes your friendship firm and immovable. From the blessings which Allāh has given you, give gifts to one another. On this day, Allāh will give rewards (to you) in multiple folds compared to other days of celebration (‘Eid). This form of reward cannot be attained except through this day (Ghadir). Doing good to others and giving away much wealth to others increases the life span. Being a host to others results in the mercy and love of Allāh descending upon you.

On this day, as much as you are able to, give your brothers and family a portion of the wealth which Allāh has granted you.

Always be smiling and in a happy mood when you meet one another; and be sure to thank Allāh for the blessings which He has showered upon you.

Go towards those people whose hope may lie in you and do good to them. In regards to your food and drink (on this day), ensure that between you and those who are under your care and supervision, there is equality. This equality and equity must be displayed to the extent of your ability (and you should know that) the reward of giving one dirham of charity on this day is equivalent to giving 100,000 dirhams of charity (on any other day) and the Divine bounty of this is in Allāh's hands alone.

Allāh has also made it highly recommended to fast on this day and has promised a great reward for one who observes it. If a person was to look after the needs and necessities of his brothers, even before his own wishes and desires (were expressed to Allāh), and if one was to look after their requests in the best possible way, then one would be granted such a reward that it would be equivalent to fasting the entire day and spending the entire night in worship until the morning hours.

A person who feeds another fasting person on this day will be equal to that person who went person by person and fed all of the fasting people (with his own hands).

You must convey all that you have just heard to those who are not here. The strong and able people must go out in search of the weak people; the powerful must go in search of the oppressed, as these are all things which the Prophet ﷺ has commanded me to do.”

Imām ‘Alī ؑ then read the Khuṭbah for Jumu‘ah and performed the Ṣalāt al-Jumu‘ah (since there is no special Ṣalāt for this ‘Eid). He then went with his children and Shi‘a to the house of Imām Ḥusain ؑ, where food was ready, and he distributed gifts to the Shi‘a – both the needy and the free from need - who had accompanied him, and then instructed them to go home to their families.”¹



Inshā-Allāh, we hope that one day all Muslims of the world will mark the day of ‘Eidul Ghadir in such a great and magnanimous way and celebrate it as it deserves to be celebrated.

¹ Biḥārul Anwār, vol. 97, Page 117

Part One
The Status of 'Eidul Ghadir

Ḥadith Number 1
The 'Eid of the Khilāfat and Wilāyat

رَوَى زِيَادُ بْنُ مُحَمَّدٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ: لِلْمُسْلِمِينَ عِيدٌ غَيْرُ يَوْمِ الْجُمُعَةِ وَالْفِطْرِ وَالْأَضْحَى؟ قَالَ: نَعَمْ، الْيَوْمَ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ ﷺ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

It has been narrated from Ziyād ibne Muḥammad that he said, “I went to see Abi ‘Abdillāh [Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) and said to him, “Do the Muslims have an ‘Eid other than the day of Jumu‘ah and al-Fiṭr and al-Aḍḥā?” The Imām (peace be upon him) replied to me, “Yes, the day which the Messenger of Allāh (blessings of Allāh be upon him and his family) appointed Amīrul Mo‘minīn (peace be upon him) [as the leader of the Ummah after him].”

Miṣbāḥul Mutahajjid, Page 736

Ḥadith Number 2
The Best ‘Eid of the Ummah

قَالَ رَسُولُ اللَّهِ ﷺ: يَوْمُ غَدِيرِ خُمٍّ أَفْضَلُ أَعْيَادِ أُمَّتِي وَهُوَ الْيَوْمُ
الَّذِي أَمَرَنِي اللَّهُ تَعَالَى ذِكْرَهُ فِيهِ بِنَصْبِ أَخِي عَلِيِّ بْنِ أَبِي
طَالِبٍ عَلَمًا لِأُمَّتِي، يَهْتَدُونَ بِهِ مِنْ بَعْدِي وَهُوَ الْيَوْمُ الَّذِي
أَكْمَلَ اللَّهُ فِيهِ الدِّينَ وَآتَمَّ عَلَى أُمَّتِي فِيهِ النِّعْمَةَ وَرَضِيَ لَهُمُ
الْإِسْلَامَ دِينًا.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The day of Ghadir Khumm is the best ‘Eid of my nation. It is the day on which Allāh, the High, ordered me to mention the appointment of my brother, ‘Ali ibne Abi Ṭālib as the flag and standard of my nation. People shall be guided by him after me and this is the day in which Allāh completed the religion and perfected the bounties upon my nation and on which He was pleased with Islām as their religion.”

Al-Amāli of as-Ṣadūq, Page 125, Ḥadith 8

Ḥadith Number 3
The Great ‘Eid of Allāh

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: هُوَ عِنْدَ اللَّهِ الْأَكْبَرُ، وَمَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا
وَأَتَعَيْدَ فِي هَذَا الْيَوْمِ وَعَرَفَ حُرْمَتَهُ وَاسْمَهُ فِي السَّمَاءِ يَوْمُ
الْعَهْدِ الْمَعْهُودِ وَفِي الْأَرْضِ يَوْمُ الْمِيثَاقِ الْمَأْخُودِ وَالْجَمْعِ
الْمَشْهُودِ.

It has been narrated from as-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) that he said, “This is the greatest ‘Eid of Allāh, and every Prophet appointed by Allāh celebrated this day as an ‘Eid, and knew the sanctity of this day. The name of this day in the heavens is the Day of the Allegiance and Well-Known Pact, and on the Earth this Day is known as the Day of the Promise which is taken and the Day of the Gathering of those who witnessed (the event).”

Wasā’il ash-Shi‘a, Volume 5, Page 224, Ḥadith 1

Ḥadith Number 4
The ‘Eid of Wilāyat

قِيلَ لِأَبِي عَبْدِ اللَّهِ ﷺ: لِلْمُؤْمِنِينَ مِنَ الْأَعْيَادِ غَيْرِ الْعِيدَيْنِ وَ
الْجُمُعَةِ؟ قَالَ: نَعَمْ لَهُمْ مَا هُوَ أَعْظَمُ مِنْ هَذَا يَوْمٌ أُقِيمَ أَمِيرُ
الْمُؤْمِنِينَ ﷺ فَعَقَدَ لَهُ رَسُولُ اللَّهِ ﷺ الْوَلَايَةَ فِي أَعْنَاقِ الرِّجَالِ
وَالنِّسَاءِ بِغَدِيرِ خُمٍّ.

“It was said to Abī ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him): “Do the true believers have an ‘Eid other than the two ‘Eid (of al-Aḏḥā and al-Fiṭr) and the Jumu‘ah?” The Imām replied, “Yes, they have one which is even greater than these ones and that is the day when Amīrul Mo‘minin (peace be upon him) was designated by the Messenger of Allāh (blessings of Allāh be upon him and his family) with the Wilāyah (at Ghadir Khumm) which rests on the necks of all the men and women.”

Wasā’il ash-Shi‘a, Volume 7, Page 325, Ḥadith 5

Hadith Number 5

The Day of Renewal of the Oath of Allegiance

عَنْ عَمَّارِ بْنِ حَرِيْزٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عليه السلام فِي يَوْمِ الثَّامِنِ عَشَرَ مِنْ ذِي الْحِجَّةِ فَوَجَدْتُهُ صَائِمًا فَقَالَ لِي: هَذَا يَوْمٌ عَظِيمٌ عَظَّمَ اللَّهُ حُرْمَتَهُ عَلَى الْمُؤْمِنِينَ وَ أَكْمَلَ لَهُمْ فِيهِ الدِّينَ وَ تَمَّمَ عَلَيْهِمُ النِّعْمَةَ وَ جَدَّدَ لَهُمْ مَا أَخَذَ عَلَيْهِمْ مِنَ الْعَهْدِ وَالْمِيثَاقِ.

It has been narrated from ‘Ammār ibne Ḥariz that he said, “I went to see Abī ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) on the 18th of Dhul Ḥijjah and found him fasting. He said to me, “This is a great day. Allāh has magnified the sacredness of this day for the true believers and perfected the religion for them and completed upon them the bounties and renewed the pledge which He had taken from them (previously).”

Miṣbāḥul Mutahajjid, Page 737

Ḥadith Number 6
The 'Eid of the Heavens

قَالَ الرَّضَا عَلَيْهِ السَّلَامُ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ يَوْمَ الْعَدِيرِ فِي
السَّمَاءِ أَشْهُرُ مِنْهُ فِي الْأَرْضِ.

Al-Riḍā [Imām 'Ali ibne Mūsā] (peace be upon him) has said, “My father related to me from his father (peace be upon them) that, ‘The Day of Ghadīr is more well known in the heavens than it is on the Earth.’”

Miṣbāḥul Mutahajjid, Page 737

Hadith Number 7
An Incomparable 'Eid

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ هَذَا يَوْمٌ عَظِيمٌ الشَّانِ، فِيهِ وَقَعَ الْفَرَجُ،
وَرُفِعَتِ الدَّرَجُ وَوُضِحَتِ الْحُجُجُ وَهُوَ يَوْمُ الْإِيضَاحِ وَالْإِنْصَاحِ
مِنَ الْمَقَامِ الصَّرَاحِ، وَيَوْمٌ كَمَالُ الدِّينِ وَ يَوْمُ الْعَهْدِ الْمَعْهُودِ...

Imām 'Ali (peace be upon him) has said, “Surely this is a highly recognized day, on it the succor was brought, and the station (of the one who was worthy of it) was elevated, and the proofs (of Allāh) were made manifest. This is the day when from a pure station, words were clearly and straightforwardly stated, and this is the day of the completion of the religion and the (day) when the promise and pact were taken...”

Biḥārul Anwār, Volume 97, Page 116

Ḥadith Number 8
A Very Beneficial ‘Eid

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: وَاللَّهِ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ
لَصَافَحَتْهُمْ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ ... وَ مَا أُعْطِيَ
اللَّهُ لِمَنْ عَرَفَهُ مَا لَا يُحْصَى بِعَدَدٍ.

As-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) has said, “I swear by Allāh that if people knew the true greatness of this day, the Angels would shake hands with them ten times every day ... and Allāh would grant a person who recognizes (the greatness of this day) what can not be enumerated.”

Miṣbāḥul Mutahajjid, Page 737

Ḥadith Number 9
A Luminous ‘Eid

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: وَ يَوْمُ غَدِيرِ بَيْنِ الْفِطْرِ وَالْأَضْحَى وَ يَوْمُ
الْجُمُعَةِ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said, “The Day of Ghadir, in comparison to the (‘Eids of) al-Fiṭr, al-Aḍḥā and the day of Jumu‘ah, is like the moon in relation to the rest of the planets.”

Iqbāl of Sayyid Ibne Ṭāwūs, Page 466

Ḥadith Number 10
One of the Four Divinely Appointed ‘Eids

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ زَفَتْ أَرْبَعَةٌ أَيَّامٍ إِلَى اللَّهِ عَزَّ وَجَلَّ كَمَا تَزُفُ الْعُرُوسُ إِلَى خَدْرِهَا: يَوْمُ الْفِطْرِ وَ يَوْمُ الْأَضْحَى وَ يَوْمُ الْجُمُعَةِ وَ يَوْمُ غَدِيرِ خُمٍّ.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said, “When the Day of Judgement comes about, four days shall hasten towards Allāh, the Noble and Grand, just as a bride hastens towards her bridal chamber: the day of al-Fiṭr, the day of al-Aḍḥā, the day of al-Jumu‘ah, and the day of Ghadir Khumm.”

Iqbāl of Sayyid Ibne Ṭāwūs, Page 466

Section Two
The Worthy and Deserving Day of Ghadir

Ḥadith Number 11

The Day of the Message and the Wilāyat

قَالَ رَسُولُ اللَّهِ ﷺ: يَا مَعْشَرَ الْمُسْلِمِينَ لِيُبَلِّغَ الشَّاهِدُ الْعَائِبَ،
أَوْصِي مَنْ آمَنَ بِي وَصَدَّقَنِي بِوِلَايَةِ عَلِيٍّ، أَلَا إِنَّ وِلَايَةَ عَلِيٍّ
وِلَايَتِي وَوِلَايَتِي وِلَايَةُ رَبِّي، عَهْدًا عَهْدَهُ إِلَيَّ رَبِّي وَأَمْرِي أَنْ
أُبَلِّغُكُمْوهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “O’ assembly of Muslims – those who are present must convey the following to those who are not, “I advise the person who believes in me and has confirmed me (as being the final Prophet) to accept the Wilāyat (mastership of ‘Ali). Now surely the mastership of ‘Ali is my mastership, and my mastership is the mastership of my Lord. This is a pledge from my Lord which He commanded me to convey to all of you.”

Biḥārul Anwār, Volume 37, Page 131, Ḥadith 35

Ḥadith Number 12
The Day of Feeding Others

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: ... وَ إِنَّهُ الْيَوْمَ الَّذِي أَقَامَ رَسُولُ اللَّهِ ﷺ عَلِيًّا ﷺ لِلنَّاسِ عِلْمًا وَ أَبَانَ فِيهِ فَضْلَهُ وَ وَصِيَّهُ فَصَامَ شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ ذَلِكَ الْيَوْمَ وَ أَنَّهُ لِيَوْمٍ صِيَامٍ وَ إِطْعَامٍ وَ صِلَةِ الْإِخْوَانِ وَ فِيهِ مَرَضَاةُ الرَّحْمَنِ، وَ مَرْغَمَةُ الشَّيْطَانِ .

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said, “...and surely this is the day when the Messenger of Allāh (blessings of Allāh be upon him and his family) appointed ‘Ali (peace be upon him) as the flag for the people and made known his greatness and successorship; and he fasted on this day as a sign of thanks to Allāh, the Glorious and Noble. This day should be taken as one of fasting, feeding others, establishing ties with brothers (in faith), and on this day is the pleasure of the Most Merciful (al-Raḥmān) and the rubbing in the dust (humiliation) of the face of Shaiṭān.”

Wasā’il ash-Shi‘a, Volume 7, Page 328, Ḥadith 12

Ḥadīth Number 13 The Day of Gifts

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: ... إِذَا تَلَاقَيْتُمْ فَتَصَافَحُوا بِالتَّسْلِيمِ
وَتَهَابُوا النِّعْمَةَ فِي هَذَا الْيَوْمِ، وَلِيُبَلِّغَ الْحَاضِرُ الْعَائِبَ، وَالشَّاهِدُ
الْبَائِنَ، وَلِيُعِدَّ الْعَنِيَّ الْفَقِيرَ وَالْقَوِيَّ عَلَى الضَّعِيفِ أَمْرًا نِي رَسُولُ
اللَّهِ ﷺ بِذَلِكَ.

It has been narrated from Amīrul Mo'minīn [‘Alī ibne Abī Ṭālib] (peace be upon him) that he said, "...when you meet each other (on the Day of ‘Eid Ghadir), shake hands with one another with greetings (of peace) and exchange gifts on this day and let those who are present convey this to those who are not, and let the rich person give something to the poor, and the powerful one to the weak, as the Messenger of Allāh (blessings of Allāh be upon him and his family) commanded me to (also) do this."

Wasā'il ash-Shi'a, Volume 7, Page 327

Ḥadith Number 14
The Day of Protection

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: ... فَكَيْفَ بَمَنْ تَكْفَلَ عَدَدًا مِنْ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَأَنَا ضَمِينُهُ عَلَى اللَّهِ تَعَالَى الْأَمَانَ مِنَ
الْكُفْرِ وَالْفَقْرِ.

It has been narrated from Amirul Mo'minin [‘Ali ibn Abi Ṭalib] (peace be upon him) that he said, “...how shall the state of that person be who has taken the responsibility upon himself for a number of the believing men and believing women (on the Day of Ghadir) since I personally have guaranteed that person protection from disbelief and poverty, in the presence of Allāh, the Most High.”

Wasā'il ash-Shi'ā, Volume 7, Page 327

Ḥadith Number 15

The Day of Thanks and Happiness

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ ... هُوَ يَوْمٌ عِبَادَةٌ وَصَلْوَةٌ وَشُكْرٌ لِلَّهِ وَحَمْدٌ لَهُ، وَسُرُورٌ لِمَا مَنَّ اللَّهُ بِهِ عَلَيْكُمْ مِنْ وِلَايَتِنَا، وَإِنِّي أَحَبُّ لَكُمْ أَنْ تَصُومُوهُ.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said: “...this is the day (18th of Dhul Ḥijjah) of worship and prayers and thanks to Allāh and His praise, and is a day of happiness due to the obligation which Allāh has laid upon all of you in regards to our (the Ahlul Bait’s) Wilāyat, and surely I love to see you fast on this day.”

Wasā’il ash-Shi‘a, Volume 7, Page 328, Ḥadith 13

Ḥadith Number 16
The Day of Doing Good to Others

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: ... وَ لَدَرَهُمْ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ
الْعَارِفِينَ، فَأَفْضَلُ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سَرٌّ فِيهِ كُلُّ
مُؤْمِنٍ وَ مُؤْمِنَةٍ.

It has been narrated from as-Ṣādiq [Imām Ja'far ibne Muḥammad] (peace be upon him) that he said, "...giving one dirham to a brother in faith and who has cognizance (of the greatness and importance of the day of Ghadir) is equal to giving 1,000 dirham (at any other time). Therefore on this day, give to your brothers and make all of the believing men and believing women happy and delighted."

Miṣbāḥul Mutahajjid, Page 737

Ḥadith Number 17
The Day of Joy and Happiness

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: أَنَّهُ يَوْمٌ عِيدٌ وَفَرَحٌ وَسُرُورٌ وَ يَوْمٌ صَوْمٌ
شُكْرًا لِلَّهِ تَعَالَى.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said: “Surely this day [18th of Dhul Ḥijjah] is a day of festivity, joy and happiness and it is a day of fasting as a sign of thanks to Allāh, the Most High.”

Wasā'il ash-Shi'a, Volume 7, Page 326, Ḥadith 10

Ḥadith Number 18

The Day of Congratulations and Felicitations

قَالَ عَلِيٌّ ؑ: عَوِدُوا رَحِمَكُمُ اللَّهُ بَعْدَ انْقِضَاءِ مَجْمَعِكُمْ
بِالتَّوَسُّعَةِ عَلَيَّ عِيَالِكُمْ، وَالْبِرِّ بِإِخْوَانِكُمْ وَالشُّكْرِ لِلَّهِ عَزَّ وَجَلَّ
عَلَى مَا مَنَحَكُمْ، وَاجْتَمِعُوا يَجْمَعُ اللَّهُ شَمْلَكُمْ، وَتَبَارُوا يَصِلُ
اللَّهُ أُلْفَتَكُمْ، وَتَهَانُوا نِعْمَةَ اللَّهِ كَمَا هُنَّا كُمْ اللَّهُ بِالثَّوَابِ فِيهِ
عَلَى أَوْعَافِ الْأَعْيَادِ قَبْلَهُ وَبَعْدَهُ إِلَّا فِي مِثْلِهِ...

Imām ‘Ali (peace be upon him) said: “When your assembly adjourns, may Allāh have mercy on you, then show generosity towards your dependants, kindness to your brethren, and gratitude to Allāh for what He has bestowed upon you. Come together that Allāh may unite you, do good to one another that Allāh may increase your mutual love; and congratulate one another for Allāh’s favour as He has given you the good tidings of a reward many times greater than previous or future ‘Eids, except an ‘Eid like it [when ‘Eid falls on a Friday].”

Bihārul Anwār, Volume 97, Page 117

Ḥadith Number 19

A Day of Greeting and Disavowal

رَوَى الْحَسَنُ بْنُ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قُلْتُ: جُعِلْتُ
فِدَاكَ، لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ؟ قَالَ: نَعَمْ، يَا حَسَنُ!
أَعْظَمُهُمَا وَ أَشْرَفُهُمَا. قَالَ: قُلْتُ لَهُ: وَ أَيُّ يَوْمٍ هُوَ؟ قَالَ: يَوْمٌ
نُصِبَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام فِيهِ عَلَمًا لِلنَّاسِ. قُلْتُ لَهُ: جُعِلْتُ
فِدَاكَ وَ مَا يَنْبَغِي لَنَا أَنْ نَصْنَعَ فِيهِ؟ قَالَ: تَصُومُهُ يَا حَسَنَ وَ تَكْتُرُ
الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ فِيهِ وَ تَتَبَرَّأَ إِلَى اللَّهِ، مِمَّنْ ظَلَمَهُمْ،
فَإِنَّ الْأَنْبِيَاءَ كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي كَانَ يُقَامُ فِيهِ
الْوَصِيُّ أَنْ يُتَّخَذَ عِيدًا.

It has been narrated from Ḥasan ibne Rāshid from Abi ‘Abdillāh [Imām Ja’far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he

said, “May I be sacrificed for you! Do the Muslims have a festivity other than the two ‘Eid celebrations?” The Imām (peace be upon him) replied, “Yes O’ Ḥasan! (There is one) greater than these two and much worthier than them.” The companion replied, “And what day is that?” The Imām said, “The day upon which Amīrul Mo’minin [‘Ali ibne Abi Ṭālib] (peace be upon him) was appointed as the flag (of guidance) for the people.” The companion then asked, “May I be sacrificed for you! And what should we do (on this day)?” The Imām replied, “You should fast on it, O’ Ḥasan, and recite many prayers upon Muḥammad and his family and disavow yourself towards Allāh from all of those who oppressed them; surely the Prophets (of the past) also commanded their successors to consider the day of their appointment a day of celebration and ‘Eid.”

Miṣbāḥul Mutahajjid, Page 680

Ḥadith Number 20
The 'Eid of the Successors

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ... تَذْكُرُونَ اللَّهَ عَزَّ ذِكْرُهُ فِيهِ
بِالصِّيَامِ وَالْعِبَادَةِ وَالذِّكْرِ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ، فَإِنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَى أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيدًا، وَكَذَلِكَ
كَانَتِ الْأَنْبِيَاءُ تَفْعَلُ، كَانُوا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ
فَيَتَّخِذُونَهُ عِيدًا.

It has been narrated from Abi 'Abdillāh [Imām Ja'far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, "... (on the day of 'Eid Ghadir) you should remember Allāh, the Noble, on this day through fasting and worship and through remembering Muḥammad and the family of Muḥammad since surely the Messenger of Allāh (blessings of Allāh be upon him and his family) had advised Amīrul Mo'minin to take this day as a day of 'Eid, and this is the same thing which the (previous) Prophets also did; they too advised their successors who took this day as a day of 'Eid."

Wasā'il ash-Shi'a, Volume 7, Page 327, Ḥadith 1

Ḥadith Number 21
The Day of Dedication and Prayers

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: وَالْعَمَلُ فِيهِ يَعْدَلُ ثَمَانِينَ شَهْرًا، وَ
يَنْبَغِي أَنْ يُكْثَرَ فِيهِ ذِكْرُ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَيُوسَعَ الرَّجُلُ فِيهِ عَلَى عِيَالِهِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “The worth of (good) actions performed on this day (18th of Dhul Ḥijjah) is equivalent to 80 months (of good deeds) and one is advised to frequently remember Allāh, the Noble and Grand, and send prayers upon the Prophet (blessings of Allāh be upon him and his family) and that a man be generous to his family (by presenting them with gifts).”

Wasā’il ash-Shi‘a, Volume 7, Page 325, Ḥadith 6

Ḥadīth Number 22
The Day of Seeing the Leader

عَنْ مَوْلَانَا أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عليه السلام قَالَ لِأَبِي إِسْحَاقٍ: وَ
يَوْمَ الْغَدِيرِ فِيهِ أَقَامَ النَّبِيُّ ﷺ أَخَاهُ عَلِيًّا عَلِمًا لِلنَّاسِ وَ إِمَامًا مِنْ
بَعْدِهِ. [قَالَ] قُلْتُ: صَدَقْتَ جُعِلْتُ فِدَاكَ، لِذَلِكَ قَصَدْتُ، أَشْهَدُ
أَنَّكَ حُجَّةُ اللَّهِ عَلَيَّ خَلَقَهُ.

It has been narrated from our master, Abū Ḥasan ‘Alī ibne Muḥammad [al-Hādī] (peace be upon him) that he said to Abī Ishāq: “The Day of Ghadīr is the day when the Prophet (blessings of Allāh be upon him and his family) appointed his brother ‘Alī as the flag (of guidance) for the people and the Imām after him.” Abū Ishāq said, “You have spoken the truth, may I be sacrificed for you. It is for this reason (alone) that I came to see you. I bear witness that truly you are the proof of Allāh over all of His creations.”

Wasā’il ash-Shi‘a, Volume 7, Page 324, Ḥadīth 3

Ḥadith Number 23
The Day of Praising Allāh

عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا عليه السلام: مَنْ زَارَ فِيهِ مُؤْمِنًا أَدْخَلَ اللَّهُ قَبْرَهُ
سَبْعِينَ نُورًا وَوَسَّعَ فِي قَبْرِهِ وَ يَزُورُ قَبْرَهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ
مَلَكٍ وَيُبَشِّرُونَهُ بِالْجَنَّةِ.

Imām ‘Ali ibne Mūsā al-Riḍā (peace be upon him) has said, “Allāh will grant a person who visits a true believer on it (the Day of ‘Eidul Ghadir) seventy types of Divine Light in his grave and will expand his grave. Every day, 70,000 Angels will visit him in the grave and they will grant him the glad tidings of Paradise.”

Iqbāl al-Ā‘māl, Page 778

Ḥadith Number 24
The Day of Visiting and Doing Good

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: يَنْبَغِي لَكُمْ أَنْ تَتَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِالْبِرِّ
وَالصَّوْمِ وَالصَّلَاةِ وَصِلَةِ الرَّحِمِ وَصِلَةِ الْإِخْوَانِ، فَإِنَّ الْأَنْبِيَاءَ
عَلَيْهِمُ السَّلَامُ كَانُوا إِذَا أَقَامُوا أَوْصِيَاءَهُمْ فَعَلُوا ذَلِكَ وَ أَمَرُوا بِهِ.

Imām as-Ṣādiq [Ja'far ibne Muḥammad] (peace be upon him) has said, “It is advisable for you (on the day of Ghadir) to become close to Allāh, the Most High, through good deeds, fasting, prayers, establishing (and maintaining) family ties and establishing ties between (your) brothers. The Prophets (peace be upon all of them) did the same thing when they appointed their successors, and also advised them to act similarly.”

Miṣbāḥul Mutahajjid, Page 736

Ḥadīth Number 25
Ṣalāt in Masjid al-Ghadīr

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّهُ تُسْتَحَبُّ الصَّلَاةُ فِي مَسْجِدِ
الْعَدِيرِ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ فِيهِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَهُوَ مَوْضِعٌ
أَظْهَرَ اللَّهُ عَزَّ وَجَلَّ فِيهِ الْحَقَّ.

It has been narrated from Abi ‘Abdillāh Imām [Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that: “Surely it is recommended to pray inside Masjid al-Ghadīr since verily the Prophet (blessings of Allāh be upon him and his family) introduced the Commander of the Faithful (peace be upon him) [as the Imām] to the people here and this is the spot in which Allāh, the Noble and Grand, made known The Truth.”

Wasā’il ash-Shi‘a, Volume 3, Page 549

Ḥadith Number 26
Ṣalāt on the Day of Ghadir

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: وَ مَنْ صَلَّى فِيهِ رَكَعَتَيْنِ أَيَّ وَقْتٍ
شَاءَ وَ أَفْضَلُهُ قُرْبَ الزَّوَالِ وَ هِيَ السَّاعَةُ الَّتِي أُقِيمَ فِيهَا أَمِيرُ
الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَعْدِ خُمٍّ عِلْمًا لِلنَّاسِ وَ ... كَانَ كَمَنْ حَضَرَ
ذَلِكَ الْيَوْمِ ...

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that: “A person who performs a two Rak‘at any time he wishes (during the Day of 18th of Dhul Hijjah), though it is best that this (Ṣalāt) be performed as close to the time of Zawwal (mid-day when the sun begins its decline; this is when the time for Ṣalātul Zuhr beings) as possible because this is the time at which Amirul Mo‘minin (peace be upon him) was appointed at Ghadir Khumm as the flag of the people and ... (the reward for this Ṣalāt) is as if the person had been present on the Day (of Ghadir Khumm)...”

Wasā‘il ash-Shi‘a, Volume 5, Page 225, Ḥadith 2

Ḥadith Number 27
Fasting on the Day of Ghadir

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: صِيَامُ يَوْمِ غَدِيرِ خُمٍّ يَعْدَلُ صِيَامَ عُمْرِ الدُّنْيَا لَوْ
عَاشَ إِنْسَانٌ ثُمَّ صَامَ مَا عُمِرَتِ الدُّنْيَا لَكَانَ لَهُ ثَوَابَ ذَلِكَ.

It has been narrated from as-Ṣādiq [Imām Ja'far ibne Muḥammad] (peace be upon him) that: “Fasting on the Day of Ghadir is equivalent to fasting the time span of the (existence of the) entire world – meaning that if a person were to live a life of the entire existence of the world and were to fast this whole time, the reward for this fasting would be equivalent to fasting (this one day of Ghadir).”

Wasā'il ash-Shi'a, Volume 7, Page 324, Ḥadith 4

Ḥadīth Number 28

The Day of Congratulations and Smiling

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: ... وَ هُوَ يَوْمُ التَّهْنِئَةِ يُهْنَى بَعْضُكُمْ بَعْضًا،
فَإِذَا لَقِيَ الْمُؤْمِنُ أَخَاهُ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ
الْمُتَمَسِّكِينَ بِوِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ وَ هُوَ يَوْمُ
التَّبَسُّمِ فِي وُجُوهِ النَّاسِ مِنْ أَهْلِ الْإِيمَانِ ...

It has been narrated from al-Riḍā [‘Ali ibne Mūsā] (peace be upon him) that: “...and this is a day of congratulations and felicitations in which you should greet and congratulate one another. When a believer meets another, one should say, ‘All praise belongs to Allāh who has made us amongst those who hold firm to the Wilāyat of the Commander of the Faithful and the A’immah (prayers be upon all of them); and this is a day of smiling at other people and those of true faith.”

Iqbal al-Ā’māl, Page 464

Section Three
Wilāyat in Ghadir

Ḥadith Number 29

The Prophet and the Wilāyat of ‘Ali

عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ غَدِيرِ خُمٍّ أَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا فَنَادَى: أَلْصَلَاةُ جَامِعَةٌ، فَأَخَذَ بِيَدِ عَلِيٍّ ؓ وَقَالَ: اَللّٰهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ، وَ عَادِ مَنْ عَادَاهُ.

It has been narrated from Abi Sa‘id that: “When the day of Ghadir Khumm came, the Messenger of Allāh (blessings of Allāh be upon him and his family) commanded the caller to call out, ‘Gather for the Ṣalāt. Then he took ‘Ali (peace be upon him) by the hand and said, ‘O’ Allāh! Whomsoever I am his master, this ‘Ali is also his master. O’ Allāh! Be a friend to that person who is a friend to him, and be an enemy to that person who is an enemy to him.’”

Biḥārul Anwār, Volume 37, Page 112, Ḥadith 4

Ḥadith Number 30
Living the Life of a Prophet

قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَرِيدُ أَنْ يَحْيِيَ حَيَاتِي، وَ يَمُوتَ
مَمَاتِي، وَيَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي وَعَدَنِي رَبِّي فَلْيَتَوَلَّ عَلِيَّ ابْنَ
أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَإِنَّهُ لَنْ يُخْرِجَكُمُ مِنْ هُدَى، وَلَنْ يَدْخِلَكُمُ فِي
ضَلَالَةٍ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “A person who wishes to live the life that I lived and wishes to die the way I die, and wants to reside in the perpetual Paradise which has been promised to me by my Lord should accept the Wilāyat of ‘Alī ibne Abī Ṭālib (peace be upon him), because he will never drag you away from the path of true guidance and he will never misguide you.”

Al-Ghadir, Volume 10, Page 278

Ḥadīth Number 31
The Prophet and the Imāmate of ‘Alī

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَا عَلِيُّ! أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي وَخَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَبَعْدَ وَفَاتِي. مُحِبُّكَ مُحِبِّي وَمُبْغِضُكَ مُبْغِضِي وَعَدُوُّكَ عَدُوِّي.

It has been narrated from Jābir ibne ‘Abdullah al-Anṣārī that: “I heard the Messenger of Allāh (blessings of Allāh be upon him and his family) say to ‘Alī ibne Abī Ṭālib (peace be upon him): ‘O’ ‘Alī! You are my brother and my successor and my executor and my caliph over my nation both during my life and also after my death. Those who love you, love me; and those who hate you, hate me; and your enemy is my enemy.”

Al-Amāli of as-Ṣadūq, Page 124, Ḥadīth 5

Ḥadith Number 32
The Pillars of Islām

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: الصَّلَاةُ وَالزَّكَاةُ وَالصَّوْمُ وَالْحَجُّ وَالْوَلَايَةُ وَلَمْ يُنَادَ بِشَيْءٍ مَّا نُودِيَ بِالْوَلَايَةِ يَوْمَ الْغَدِيرِ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that: "Islām is built on five foundations: Ṣalāt, Zakāt, Sawm, Ḥajj and Wilāyat – and there was no call to any of these resembling that which the people were called towards in order to accept the Wilāyah on the Day of Ghadir."

Al-Kāfī, Volume 2, Page 21, Ḥadith 8

Ḥadith Number 33
The Perpetual Wilāyat

عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: وَلَايَةُ عَلِيٍّ عَلَيْهِ السَّلَامُ مَكْتُوبَةٌ فِي صُحُفِ
جَمِيعِ الْأَنْبِيَاءِ وَلَنْ يَبْعَثَ اللَّهُ رَسُولًا إِلَّا بِنُبُوَّةِ مُحَمَّدٍ وَوَصِيَّةِ
عَلِيٍّ عَلَيْهِ السَّلَامُ.

It has been narrated from Abil Ḥasan [‘Ali ibne Mūsā al-Riḍā] (peace be upon him) that: “The Wilāyat of ‘Ali (peace be upon him) has been written in all of the books of the (previous) Prophets and Allāh did not appoint a single Messenger except with a (pledge to the) Prophethood of Muḥammad and the successorship of ‘Ali (peace be upon him).”

Safinatul Biḥār, Volume 2, Page 691

Ḥadīth Number 34
Wilāyat and Tawḥīd

قَالَ رَسُولُ اللَّهِ ﷺ: وَوِلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَوِلَايَةُ اللَّهِ وَحُبُّهُ
عِبَادَةُ اللَّهِ وَاتِّبَاعُهُ فَرِيضَةٌ لِلَّهِ وَأَوْلِيَاؤُهُ أَوْلِيَاءُ اللَّهِ وَأَعْدَاؤُهُ
أَعْدَاءُ اللَّهِ وَحَرْبُهُ حَرْبُ اللَّهِ وَسَلْمُهُ سَلْمُ اللَّهِ عَزَّ وَجَلَّ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “The Wilāyat of ‘Ali ibne Abi Ṭālib is the Wilāyat of Allāh; love for him (‘Ali) is worship of Allāh; following him (‘Ali) is an obligatory act from Allāh; his friends are the friends of Allāh and his enemies are the enemies of Allāh; fighting with him is (like) fighting against Allāh; and making peace with him is (like) making peace with Allāh, the Noble and Grand.”

Al-Amālī of as-Ṣādūq, Page 32

Ḥadīth Number 35

The Day of the Cry of Despair of Shaiṭān

عَنْ جَعْفَرٍ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ إبْلِسَ عَدُوَّ اللَّهِ رَنَّ أَرْبَعَ رَنَّاتٍ:
يَوْمَ لُعِنَ، وَ يَوْمَ أُهْبِطَ إِلَى الْأَرْضِ، وَ يَوْمَ بُعِثَ النَّبِيُّ ﷺ وَ
يَوْمَ الْعَدِيرِ.

It has been narrated from Ja'far [Imām Ja'far ibne Muḥammad as-Ṣādiq] (peace be upon him) from his father [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that: "Iblis, the enemy of Allāh, cried out (in hopelessness) four times: The day when he was cursed (by Allāh); the day when he was sent down to the Earth; the day when the Prophet (blessings of Allāh be upon him and his family) was officially appointed (to convey the message on Earth); and on the Day of Ghadir."

Qurbul Isnād, Page 10

Ḥadith Number 36

The Wilāyat of ‘Alī is the Fortress of Tawḥīd

عَنِ النَّبِيِّ ﷺ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: وَلَايَةُ عَلِيٍّ بْنِ أَبِي
طَالِبٍ حِصْنِي، فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ نَارِي.

It has been narrated from the Prophet (blessings of Allāh be upon him and his family) that: “Allāh, the Glorious and High, has said, “The Wilāyat of ‘Alī ibne Abī Ṭālib is My fortress, so whoever enters into My fortress will be protected from My fire.”

Jāmi‘ al-Akhbār, Page 52, Ḥadith 7

Ḥadith Number 37
The Successor of the Prophet

قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَلِيُّ أَنَا مَدِينَةُ الْعِلْمِ وَأَنْتَ بَابُهَا وَ لَنْ
تُؤْتِيَ الْمَدِينَةَ إِلَّا مِنْ قِبَلِ الْبَابِ ... أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي
عَلَيْهَا بَعْدِي، سَعِدَ مَنْ أَطَاعَكَ وَ شَقِيَ مَنْ عَصَاكَ، وَ رَبِحَ مَنْ
تَوَلَّاهُ وَ خَسِرَ مَنْ عَادَاكَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “O’ ‘Ali! I am the city of knowledge and you are its gate and no one can enter into the city except by going through its gate ... You are the Imām of my nation and you are my successor. Blessed is the person who obeys you and deprived is the person who disobeys you. One who follows you will succeed, while the one who turns away from you will be in a loss.”

Jāmi‘ al-Akhbār, Page 52, Ḥadith 9

Ḥadith Number 38
Islām in the Shadow of Wilāyat

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَتَانِي الْإِسْلَامُ ثَلَاثَةً: الصَّلَاةُ وَالزَّكَاةُ وَالْوِلَايَةُ، لَا تَصِحُّ وَاحِدَةً مِنْهُنَّ إِلَّا بِصَاحِبَتَيْهَا.

Imām as-Ṣādiq [Ja‘far ibne Muḥammad] (peace be upon him) has said: “The fundamental pillars of Islām are three: Ṣalāt, Zakāt and Wilāyat. No one of these will be valid unless accompanied by the other two.”

Al-Kāfi, Volume 2, Page 18

Ḥadith Number 39
A Thousand Witnesses

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ أَلْعَجَبُ يَا حَنْصَ لِمَا لَقِيَ عَلِيَّ بْنَ
أَبِي طَالِبٍ!! أَنَّهُ كَانَ لَهُ عَشْرَةَ أَلْفِ شَاهِدًا لَمْ يَقْدِرْ عَلَى أَخْذِ
حَقِّهِ وَالرَّجُلُ يَأْخُذُ حَقَّهُ بِشَاهِدَيْنِ.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) has said, “O’ Ḥafṣa! I am surprised at what happened to ‘Alī ibne Abi Ṭālib!! Despite having tens of thousands of witnesses he could not claim his right when in reality a person needs only two witnesses to claim what is rightfully his!”

Biḥārul Anwār, Volume 37, Page 140

Ḥadith Number 40

‘Ali – The Commentator of the Qur’ān

عَنِ النَّبِيِّ ﷺ فِي إِحْتِجَاجِهِ يَوْمَ الْعَدِيرِ عَلَى تَفْسِيرِ كِتَابِ اللَّهِ، وَ
الدَّاعِي إِلَيْهِ، أَلَا وَإِنَّ الْحَلَالَ وَالْحَرَامَ أَكْثَرُ مِنْ أَنْ أُحْصِيَهُمَا وَ
أَعْرِفَهُمَا، فَأَمُرُ بِالْحَلَالِ وَ أَنْهَى عَنِ الْحَرَامِ فِي مَقَامٍ وَاحِدٍ،
فَأَمَرْتُ أَنْ آخِذَ الْبَيْعَةَ عَلَيْكُمْ وَ الصَّفْقَةَ مِنْكُمْ، بِقَبُولِ مَا
جِئْتُ بِهِ عَنِ اللَّهِ عَزَّ وَ جَلَّ فِي عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأُمَّةِ
مِنْ بَعْدِهِ. مَعَاشِرَ النَّاسِ تَدَبَّرُوا وَ أَفْهَمُوا آيَاتِهِ، وَ انظُرُوا فِي
مُحْكَمَاتِهِ وَ لَا تَتَّبِعُوا مُتَشَابِهَهُ، فَوَ اللَّهُ لَنْ يُبَيِّنَ لَكُمْ زَوَاجِرَهُ، وَ
لَا يُوضِعُ لَكُمْ عَنْ تَفْسِيرِهِ إِلَّا الَّذِي أَنَا آخِذٌ بِيَدِهِ.

From the Prophet (blessings of Allāh be upon him and his family), in his address on the Day of Ghadir: “Ali is the exegesis (Tafsir) of the

book of Allāh and the one who calls others to it. Verily, that which is permitted and forbidden is more than what I can explain to you; what I command you as permitted and forbid you as prohibited, is all from one position. I was commanded to take your allegiance and your pledge to accept what I brought from Allāh, the Exalted, regarding ‘Ali, the commander of the believers, and the Imāms after him. O’ People! Ponder and understand the verses (of the Qur’an), observe those that are clear and do not follow those that are unclear; for by Allāh no one can explain to you its limitations or clarify its meanings except the one whose hand I am holding (meaning Imām ‘Ali).”

Wasā’il ash-Shi‘a, Volume 18, Page 142, Ḥadith 43

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40 Ahadith



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (prayers of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
فَقِيهَا عَالِمًا.

“The person from my nation who memorizes forty traditions pertaining to those issues of religion which he is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar.”

In following the above ḥadīth, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 Aḥādīth on different subjects. The Aḥādīth which have been selected from various sources, are short and simple and therefore easy to understand and memorize. It is envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the Aḥādīth and introduction of this present work was done by Maḥmūd Maḥdīpūr [as found on the InterNet at <http://www.hawzah.net/Per/K/Ah-Haj/Index.htm>], while the translation in English was carried out by Shaykh Saleem Bḥimji. IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

Allāh, the Most High, has said:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

“Surely the first House which was appointed for mankind (as a place of worship) was that in Bakkah (Makkah), the blessed, and a source of guidance for the entire universe.” (Sūrat Āle ‘Imrān (3), Verse 96)

HUMANITY IS CONTINUOUSLY BEING overwhelmed by the problems of day to day life in the quest for both their true and perceived material needs; they are plagued with bureaucracy, their own daily professions, and keeping abreast with the news of things happening around them – in their own country and throughout the world.

All of these things prevent a person from enacting his Divinely granted responsibilities and the lofty goals which he sets for himself.

Such a busy life keeps one negligent of one’s original identity and true (eventual) abode. It is the Ḥajj which acts as a sacred migration from all of the things which one is tied down with in one’s daily life and

also the habits which one becomes accustomed to. Thus, through the Ḥajj, an individual evolves into a person who begins to travel back towards Allāh ﷻ and towards his Allāh-given innate character and being.

By performing the Ḥajj, a person is able to be present in the general yearly gathering of Muslims from the entire world, and one can witness the Divine along with others who believe in the same religion, have one aspiration and are all worshipping the Only Creator.

Being present in the Miqāt (spot of wearing the Iḥrām), chanting the Talbiyyah (Labbayk Allāhumma Labbayk...), performing the ṭawāf around the House of Allāh ﷻ, performing the Ṣalāt, running between the mountains of al-Ṣafā and al-Marwah, trimming the nails or hair, then making the great move to ‘Arafāt, Mash‘ar followed by Minā, and culminating this great act of worship with the sacrifice of an animal, and then finally shaving the head – all of these acts have thousands of secrets and mysteries related to them which are obviously not possible to explain in the light of forty short Aḥādith (as will be covered in this booklet).

However, it is important to note that a portion of the secrets behind all of these acts of worship, which are both political and spiritual, is

that they actually pull a person towards a greater study and research of the Islāmic texts and are actually the cause for the thirst towards more knowledge and a stimulation to learn more about the faith.

The minute intellectual reflections and small goals which people have for themselves, take on a much larger scale when they are engrossed in the great universal gathering of Muslims. Without a doubt, it is within such a venue that an individual wishes and desires the hopes and aspirations not only for himself, rather for all Muslims.

The Ḥujjaj participating in this great Abrahamic journey, spiritually link their actions with those done by the great prophets of the past and open up the doors of the historical past to their own realm of understanding.

The Divinely taught sacred call of “Labbayk Allāhumma Labbayk...” brings to mind the ancient pledge, pact, and innate covenant which mankind made with their Creator aforetime.

It is through putting on the white clothing of the Iḥrām that a person removes the spiritually dark traits of selfishness, pretentiousness, and the rampant desire to fulfill one’s sensual pleasures, and puts an end (hopefully not temporarily) to one’s evil habits and actions. Through

this clothing which one has now donned, one sees and understands that all the praise, blessings, and power belong solely to Allāh ﷻ.

The etiquette related to being inside the Sanctuary (Ḥaram) teaches us the noble ethical traits and the sacred Divine morals which we must enact at all times in our lives.

In the physical actions of the Ḥajj, we are taught the lessons of unity, the importance of keeping the spiritual realm and politics together, maintaining true faith, building alliances with other Muslims, and the true meaning of freedom. At the same time, we are also taught to stand up and fight against disbelief, polytheism, and other Satanic forces as one firm unit of Muslims.

It is through the ṭawāf in the presence of one's beloved and standing at the Maqām of Ibrāhīm and performing the Ṣalāt that a person becomes one with the Angels in the heavens who are performing the same action!

Through the act of the Sa'i between the mountains of al-Ṣafā and al-Marwah and then trimming the hair, a person is finally permitted to once again circle the Ka'bah in the final ṭawāf known as the Ṭawāf an-Nisā where he finishes off this entire Ḥajj by standing at the Maqām-e-Ibrāhīm and performing one final two Rak'at Ṣalāt.

It is through greeting the Ḥajrul Aswad and even kissing it that a person renews the pledge one made in the other world, as the Qur'ān mentions:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

“And when your Lord brought forth from the children of Ādam, from their backs, their descendants, and made them bear witness against their own souls: ‘Am I not your Lord?’ They said: ‘Yes! we bear witness.’ Lest you should say on the Day of Resurrection: Surely we were heedless of this.” (7:172)

It is only through drinking the delicious water of the well of Zamzam that a person is able to once again, hear the whisper of life flowing through one’s entire body and soul...

The momentary stops through the Ḥajj and the movements made from one place to another by the command of Allāh ﷻ and with the remembrance of Allāh ﷻ teach a person the Abrahamic way of life.

It is through the acts of the slaughtering of an animal that a person is able to slit the throat of his negative trait of miserliness, and it is through the act of shaving the head that one begins to prepare himself once again to be able to enter into Masjidul Ḥarām, the house of his Beloved.

However before this, one must make his way to the Jamarāt to stone the large, middle and small representations of the Satan. Through this act, he announces his disavowal and disapproval from anything Satanic and anything which has polytheistic undertones to it.



That which we have mentioned in this short booklet is a collection of forty ḥadith in regards to this great obligatory act – the Ḥajj. These Aḥādith go forth to elucidate and explain some of the etiquettes and goals behind the Ḥajj.

The sacredness and sanctity of the sites of the Ḥajj and the role which they have in the life of a person have also been alluded to in our selection of narrations.

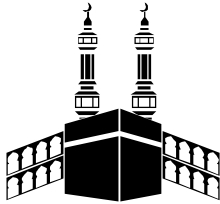
The short traditions which have come to us from the Infallible Leaders of the faith ﷺ which we have quoted in this work open up a new

outlook to the beautiful visage of the Ḥajj which the visitors to the sacred house of Allāh. For those that have a strong desire to make the trip, but have not yet been blessed to, need to carefully study these as well.

ھجگم مقبول و سعیکم مشکور

‘May your Ḥajj be accepted and may all of your efforts be appreciated.’

Maḥmūd Maḥdipūr



Ḥadith Number 1
Importance of Ḥajj

قَالَ عَلِيٌّ ؑ: اللَّهُ أَكْبَرُ فِي بَيْتِ رَبِّكُمْ لَا تَخْلُوهُ مَا بَقِيْتُمْ فَإِنَّهُ إِنْ
تُرِكَ لَمْ تُنَاطَرُوا.

Imām ‘Ali ibne Abi Ṭālib (peace be upon him) has said, “By Allāh, by Allāh keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy).”

Biḥārul Anwār, Volume 96, Page 16

Ḥadīth Number 2
The Ḥajj and Focusing on Allāh

عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى:
﴿ فَافْرُوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾ قَالَ: حَجُّوا
إِلَى اللَّهِ.

It has been narrated from Abī Ja‘far [Imām Muḥammad ibne ‘Alī] al-Bāqir (peace be upon him) that in regards to the words of Allāh, the Glorious and High:

﴿ فَافْرُوا إِلَى اللَّهِ إِنَّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

“So then hasten towards Allāh, surely I (Muḥammad) am a plain warner to you from Him.” (Sūratul Dhāriyāt (51), Verse 50)

the Imām said, “Struggle towards Allāh (perform the Ḥajj).”

Ma‘āniul Akhbār, Page 222

Hadith Number 3
The Talbiyah and the Sacrifice

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَ جِبْرَائِيلُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ مَرَّ
أَصْحَابَكَ بِالْعَجِّ وَالثَّلْجِ، فَالْعَجُّ رَفْعُ الْأَصْوَاتِ بِالتَّلْبِيَّةِ وَالثَّلْجُ
نَحْرُ الْبَدَنِ.

It has been narrated from ‘Ali [ibne Abi Tālib] (peace be upon him) that he said, “Jibra’īl descended to the Prophet (blessings of Allāh be upon him and his family) and said to him, ‘O’ Muḥammad! Command your companions al-‘Ajj and al-Thalj. The ‘Ajj is to raise your voice in pronouncing the Talbiyyah (Labbayk Allāhumma Labbayk) out loud, while the Thalj is to slaughter an animal (on the day of ‘Eid).”

Ma‘āniul Akhbār, Page 224

Ḥadith Number 4
The Major Ḥajj (Ḥajj al-Akbar)
and the Minor Ḥajj (Ḥajj al-Aṣghar)

عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عليه السلام عَنْ يَوْمِ الْحَجِّ
الْأَكْبَرِ فَقَالَ: هُوَ يَوْمُ النَّحْرِ وَالْأَصْغَرِ الْعُمْرَةُ.

It has been narrated by Mu‘āwiyah ibne ‘Ammār that he said, “I asked Abā ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the day of the major Ḥajj (Ḥajj al-Akbar) and he said, ‘This is the day of the sacrifice (‘Eidul Qurbān), while the minor Ḥajj (Ḥajj al-Aṣghar) is the ‘Umrah.”

Ma‘āniul Akhbār, Page 295

Ḥadith Number 5
The Benefits of the Ḥajj

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: مَا رَأَيْتُ شَيْئًا أَسْرَعَ غِنًى وَ لَا أَنْفَى لِلْفَقْرِ
مِنْ إِدْمَانِ الْحَجِّ.

It has been narrated from al-Riḍā [Imām ‘Alī ibne Mūsā] (peace be upon him) that he said, “I have not seen a single thing which makes a person free from want (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Ḥajj (year after year).”

Bihārul Anwār, Volume 74, Page 318

Ḥadith Number 6
Dying While on the Way to Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ ذَاهِباً أَوْ
جَائِئاً أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “A person who dies while proceeding towards Makkah or while returning back (from Makkah) will be protected from the great distress of the Day of Resurrection.”

Malādhul Akhyār, Volume 7, Page 223

Ḥadith Number 7

The Sanctity of the Guests of Allāh

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْحَاجُّ وَالْمُعْتَمِرُ وَقَدْ لَهِ اللهُ إِنَّ سَأَلُوهُ
أَعْطَاهُمْ وَإِنْ دَعَوْهُ أَجَابَهُمْ وَإِنْ شَفَعُوا شَفَعَهُمْ وَإِنْ سَكَتُوا
إِبْتَدَاهُمْ وَيُعَوِّضُونَ بِالذَّرْهِمِ أَلْفَ أَلْفِ دِرْهَمٍ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “Those who perform the Ḥajj and the ‘Umrah are the guests of Allāh. If they ask Him for something, He will grant it to them; if they call upon Him then He will answer them; if they intercede (for others), their intercession will be accepted; if they remain quiet, then He will begin to speak to them; for every dirham which they spend (in their trip to the Ḥajj), they will receive one million dirhams in return.”

Malādhul Akhyār, Volume 7, Page 223

Ḥadith Number 8
Preparing for the Iḥrām

عَنْ حَمَادِ بْنِ عَيْسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّهَيُّؤِ
لِلْإِحْرَامِ فَقَالَ: تَقْلِيمُ الْأَظْفَارِ وَ أَخْذُ الشَّارِبِ وَ حَلْقُ الْعَانَةِ.

It has been narrated from Ḥimād ibne ‘Isā that he said, “I asked Abā ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) on how to prepare for the (wearing of the) Iḥrām? The Imām replied, ‘(One should prepare for wearing the Iḥrām) by cutting the nails, trimming the moustache and shaving the pubic hair.”

Malādhul Akhyār, Volume 7, Page 307

Ḥadith Number 9
Looking at the Ka‘bah

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: مَنْ نَظَرَ إِلَى الْكَعْبَةِ لَمْ يَزَلْ يُكْتَبُ لَهُ حَسَنَةٌ وَ
يُمْحَى عَنْهُ سَيِّئَةٌ حَتَّى يَصْرِفُ بَصَرَهُ عَنْهَا.

It has been narrated from al-Bāqir [Imām Muḥammad ibne ‘Alī] (peace be upon him) that: “As long as a person is looking at the Ka‘bah, good deeds will be written (in his record) and one’s evil deeds will be erased until one turns away one’s glance (from the Ka‘bah).”

Biḥārul Anwār, Volume 96, Page 65

Ḥadith Number 10
Intention for the Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَلْحَجُّ حَجَّانَ، حَجٌّ لِلَّهِ وَ حَجٌّ لِلنَّاسِ.
فَمَنْ حَجَّ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَالْجَنَّةُ وَمَنْ حَجَّ لِلنَّاسِ كَانَ
ثَوَابُهُ عَلَى النَّاسِ يَوْمَ الْقِيَامَةِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja’far ibne Muḥammad as-Ṣādiq] (peace be upon him) that, “Ḥajj is of two types: Ḥajj for the sake of Allāh and Ḥajj for the sake of people. A person who performs Ḥajj for Allāh, surely his reward will be with Allāh - Paradise; and a person who performs Ḥajj for people, surely his reward will be with people (to give him) on the Day of Resurrection.”

Biḥārul Anwār, Volume 96, Page 24

Ḥadith Number 11
Fasting on the Day of Tashrīq in Minā

سُئِلَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لِمَ كُرِهَ الصِّيَامُ فِي أَيَّامِ التَّشْرِيقِ؟ فَقَالَ: لِأَنَّ
الْقَوْمَ زُورُوا اللَّهَ وَهُمْ فِي ضِيَافَتِهِ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ
عِنْدَ مَنْ زَارَهُ وَ أَضَافَهُ.

As-Ṣādiq [Imām Ja‘far ibne Muḥammad] (peace be upon him) was asked, “Why is it discouraged to fast on the days of Tashriq (11th, 12th, and 13th of Dhul Ḥijjah)?” The Imām (peace be upon him) replied, “Since people are visiting Allāh and are His guests (during these days), it is not advisable that a guest should fast in the presence of the One whom he is visiting.”

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Ḥadith Number 12
Ḥajj or Jihād?

عَنْ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: مَا سَبِيلٌ مِنْ سَبِيلِ اللَّهِ أَفْضَلُ مِنَ
الْحَجِّ إِلَّا رَجُلٌ يَخْرُجُ بِسَيْفِهِ فَيُجَاهِدُ فِي سَبِيلِ اللَّهِ حَتَّى
يَسْتَشْهَدُ.

It has been narrated from as-Ṣādiq [Imām Ja'far ibne Muḥammad] (peace be upon him) who said, “There is no path from the paths of Allāh which is greater than Ḥajj, except when a person comes out with his sword and strives in the way of Allāh until he is martyred.”

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Ḥadīth Number 13
Reward for the Ṭawāf

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ طَافَ بِهَذَا الْبَيْتِ إِسْبُوعًا وَ
أَحْسَنَ صَلَاةَ رَكَعَتَيْهِ غُفِرَ لَهُ.

The Noble Prophet (blessings of Allāh be upon him and his family) has said, “A person who circumambulates this House (the Ka‘bah) seven times and performs the two Rak‘at Ṣalāt (of Ṭawāf) in the best form possible will have his sins forgiven.”

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Ḥadith Number 14

Ḥajj and the Renewal of the Pledge

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: وَالْحَجْرُ كَالْمِيثَاقِ وَاسْتِلاَمُهُ كَالْبَيْعَةِ وَكَانَ إِذَا اسْتَلَمَهُ قَالَ: اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَ لِي عِنْدَكَ بِالْبَلَاغِ.

Abū Ja'far [Imām Muḥammad ibne 'Alī al-Bāqir] (peace be upon him) has said, "The Ḥajr (Ḥajrul Aswād – the Black Stone) is like the pledge (of Allāh) and rubbing the hand over it is like making a pledge of allegiance (to Allāh)." Whenever the Imām (peace be upon him) would rub his hand over the Ḥajrul Aswād he used to say:

اللَّهُمَّ أَمَانَتِي أَدَيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَ لِي عِنْدَكَ بِالْبَلَاغِ

"O' Allāh! I have fulfilled my trust and have renewed my pledge so that it (the Ḥajr al-Aswad) can bear witness that surely I have fulfilled my responsibility."

Ḥadith Number 15
The Success and Perpetuity of Islām

عَنْ أَبِي عَبْدِ اللَّهِ ؑ قَالَ: لَا يَزَالُ الدِّينُ قَائِمًا مَا قَامَتِ الْكَعْبَةُ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “As long as the Ka‘bah is standing, the religion (of al-Islām) will remain standing.”

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Ḥadith Number 16
Philosophy Behind the Name “Al-Ka‘bah”

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: لِمَ سُمِّيَ الْبَيْتُ، بَيْتُ الْعَتِيقِ؟
قَالَ: لِأَنَّهُ حُرٌّ عَتِيقٌ مِنَ النَّاسِ وَ لَمْ يَمْلِكْهُ أَحَدٌ.

It has been narrated that Abi Ja‘far [Imām Muḥammad ibne ‘Ali al-Bāqir] (peace be upon him) was asked, “Why is it (the Ka‘bah) named Baitul ‘Atiq (the Emancipated House)?” The Imām replied: “Because this house is free and emancipated from people and was never under the ownership of anyone.”

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Ḥadith Number 17
Three Sacred Things

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ لِلَّهِ عَزَّ وَجَلَّ حُرْمَاتٍ ثَلَاثَ لَيْسَ
مِثْلَهُنَّ شَيْءٌ: كِتَابُهُ وَهُوَ حُكْمُهُ وَنُورُهُ وَبَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً
لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَّا إِلَى غَيْرِهِ وَعِتْرَةِ نَبِيِّكُمْ.

It has been narrated from Abi ‘Abdillāh [Imām Ja’far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “Surely Allāh, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them: His Book (the Qur’ān) which is His Command and Divine Light; His House (The Ka’bah) which He has made as the focal point (Qiblah) and He will not accept from anyone facing any other direction; and the family of your Prophet.”

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Ḥadith Number 18
Donations to Maintain the Ka‘bah

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَوْ كَانَ لِي وَادِيَانِ يَسِيلَانِ ذَهَبًا وَ فِضَّةً مَا
أَهْدَيْتُ إِلَى الْكَعْبَةِ شَيْئًا لِأَنَّهُ يَصِيرُ إِلَى الْحَجَبَةِ دُونَ
الْمَسَاكِينِ.

It has been narrated from ‘Ali [ibne Abi Ṭālib] (peace be upon him) who said, “If I were to possess two valleys flowing with gold and silver, I would not donate a single thing to the Ka‘bah because it would reach the (unworthy) people who maintain the Ka‘bah – and not to the poor and deserving people.”

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Ḥadīth Number 19

The Safety of the Sanctuary (Ḥaram)

عَنْ عَبْدِ اللَّهِ بْنِ سَنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ قُلْتُ: أَرَأَيْتَ قَوْلَهُ ﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ أَلْبَيْتُ عَنِّي أَوْ الْحَرَمُ؟ قَالَ: مَنْ دَخَلَ الْحَرَمَ مِنَ النَّاسِ مَسْتَجِيرًا بِهِ فَهُوَ آمِنٌ وَمَنْ دَخَلَ الْبَيْتَ مِنَ الْمُؤْمِنِينَ مُسْتَجِيرًا بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اللَّهِ وَمَنْ دَخَلَ الْحَرَمَ مِنَ الْوَحْشِ وَالسَّبَاعِ وَالطَّيْرِ فَهُوَ آمِنٌ مِنْ أَنْ يُهَاجَ أَوْ يُؤْذَى حَتَّى يَخْرُجَ مِنَ الْحَرَمِ.

It has been narrated from ‘Abdullāh ibne Sanān from Abī ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he asked, “What is the meaning of His words:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾

﴿And whosoever enters into it (the Ḥaram), does so in safety?﴾

Does this refer to the Ka‘bah or the entire Sanctuary (Ḥaram)?”

The Imām (peace be upon him) replied, “A person who enters into the Sanctuary (Ḥaram) seeking protection, shall remain protected; whoever from amongst the true believers enters into the Sanctuary (Ḥaram) seeking protection from the wrath of Allāh shall be protected from it; and whichever wild and domestic animal or bird enters into the Sanctuary (Ḥaram) will be protected from being disturbed and bothered until it leaves the Sanctuary (Ḥaram).”

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Ḥadīth Number 20
The Four Chosen Cities

قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةً فَقَالَ عَزَّ وَ
جَلَّ: ﴿وَالتَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ﴾ وَ
التَّيْنُ الْمَدِينَةُ وَ الزَّيْتُونُ بَيْتَ الْمُقَدَّسِ وَ طُورُ سَيْنِينَ الْكُوفَةُ وَ
هَذَا الْبَلَدِ الْأَمِينِ مَكَّةَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “Surely Allāh has chosen four cities from amongst all others, just as He, the Noble and Grand has said (in the Noble Qur’ān):

﴿وَالتَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدِ الْأَمِينِ﴾

“I swear by ‘the fig’ and ‘the olive’ and the ‘Mountain of Sinai’ and by this protected city.”

‘The fig’ is the city of Madinah; ‘The olive’ is the city of Baitul Maqdas (in Jerusalem); ‘The Mountain of Sinai’ is Kufah; and the protected city is Makkah.”

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Ḥadith Number 21
Performing the Ḥajj with Ḥarām Wealth

قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ حَجًّا وَلَا عُمْرَةً مِنْ
مَالٍ حَرَامٍ.

Abū Ja‘far [Imām Muḥammad ibne ‘Alī al-Bāqir] (peace be upon him) has said, “Allāh, the Noble and Grand shall not accept the Ḥajj or ‘Umrah of a person who performs them using ḥarām wealth.”

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Ḥadith Number 22
Etiquette of the Ḥajj

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَا يَعْجُزُ بِمَنْ يُرُمُّ هَذَا الْبَيْتَ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ وَحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَحُسْنُ الصَّحَابَةِ لِمَنْ صَحِبَهُ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that he said, "It does not matter if one visits this House if he does not possess three traits: Cautiousness (Wara') which prevents him from sinning; forbearance which helps him rule over his anger; and good interaction with those who are with him."

Al-Khiṣāl, Volume 1, Page 97; Biḥārul Anwār, Volume 96, Page 121

Ḥadith Number 23
Exemptions for Women in the Ḥajj Rites

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَيْسَ عَلَى النِّسَاءِ إِجْهَارُ التَّلْبِيَةِ وَ لَا
الْهَرْوَلَةَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لَا إِسْتِلَامُ الْحَجَرِ الْأَسْوَدِ وَ لَا
دُخُولُ الْكَعْبَةِ وَ لَا الْحَلْقُ إِلَّا مَا يُقَصِّرْنَ مِنْ شَعُورِهِنَّ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that he said, “The following things are not necessary for women to perform in the Ḥajj: women do not have to pronounce the Talbiyyah (Labbayk Allāhmma Labbayk) out loud; nor do they have to perform the Harwalah (act of briefly running) between the mountains of al-Ṣafā and al-Marwah; the rubbing of the hand on the Ḥajral Aswad; entering into the Ka'bah; and the shaving of the head; instead, they only cut some of their hair.”

Bihārul Anwār, Volume 96, Page 189

Ḥadith Number 24

Spread of Mercy in the Vicinity of the Ka'bah

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لِلَّهِ تَبَارَكَ وَتَعَالَى حَوْلَ الْكَعْبَةِ
عِشْرُونَ وَمِائَةٌ رَحْمَةً مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَارْبَعُونَ لِلْمُصَلِّينَ
وَ عِشْرُونَ لِلنَّاظِرِينَ.

It has been narrated from Abi 'Abdillāh [Imām Ja'far ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, "For Allāh, the Noble and Grand, there are 120 parts of Mercy around the Ka'bah. From these, sixty are for the those performing the ṭawāf around the Ka'bah; forty are for those performing the prayers; and twenty are for those just looking (at the Ka'bah)."

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Ḥadith Number 25
Ḥijr (Wall) of Ismā‘il

قَالَ أَبُو عَبْدِ اللَّهِ ﷺ: إِنَّ إِسْمَاعِيلَ دَفَنَ أُمَّهُ فِي الْحَجَرِ وَ جَعَلَ
لَهُ حَائِطًا لئَلَّا يُوطَأَ قَبْرَهَا.

Abū ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) said, “Ismā‘il buried his mother (Hajrah) in the (area) of the Ḥijr and then built a semi-circle shaped wall over it so that people would not step upon her grave.”

Bihārul Anwār, Volume 96, Page 204

Ḥadith Number 26
Three Hundred and Sixty ṭawāf of the Ka‘bah

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثَ مِائَةٍ وَ
سِتِّينَ أُسْبُوعًا عَدَدَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ
الطَّوَّافِ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, “It is recommended that a person does the ṭawāf of the Ka‘bah three hundred and sixty times - the number of days in a year and if one is unable to do so, then one should perform the ṭawāf as much as possible.”

Biḥārul Anwār, Volume 96, Page 204

Ḥadith Number 27

Rubbing the Corner of the Ḥajrul Aswad

قَالَ رَسُولُ اللَّهِ ﷺ: طُوفُوا بِالْبَيْتِ وَاسْتَلْمُوا الرُّكْنَ فَإِنَّهُ يَمِينُ
اللَّهِ عَلَى أَرْضِهِ يُصَافِحُ بِهَا خَلْقَهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “Perform the ṭawāf of the House and rub your hand over the Corner which has the Ḥajr al-Aswad because this is the right hand of Allāh on His Earth which He shakes with His creations.”

Bihāarul Anwār, Volume 96, Page 202

Ḥadīth Number 28
Ṣalāt inside Masjidul Ḥarām

عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ قَالَ: صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ
أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

Al-Bāqir [Imām Muḥammad ibne ‘Alī] (peace be upon him) has said,
“Ṣalāt inside Masjidul Ḥarām is greater than 100,000 Ṣalāt performed
in any other Masjid.”

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Ḥadith Number 29
Water of Zamzam

قَالَ رَسُولُ اللَّهِ ﷺ: مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “The water of Zamzam is a cure for whatever (ailment) it is taken for.”

Biḥārul Anwār, Volume 96, Page 245

Ḥadith Number 30
Supplication in ‘Arafāt

عَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: مَا مِنْ بَرٍّ وَلَا فَاجِرٍ يَقِفُ بِجِبَالِ عَرَفَاتٍ فَيَدْعُو اللَّهَ إِلَّا اسْتَجَابَ اللَّهُ لَهُ. أَمَّا الْبِرُّ فَفِي حَوَائِجِ الدُّنْيَا وَالْأُخْرَةِ وَأَمَّا الْفَاجِرُ فَفِي أَمْرِ الدُّنْيَا.

It has been narrated from al-Riḍā [Imām ‘Ali ibne Mūsā] (peace be upon him): “Surely my father, Abū Ja’far (peace be upon him) used to say, ‘There is not a single righteous person or sinner who makes a sojourn at the Mountains of ‘Arafāt and calls upon Allāh there, except that Allāh answers his call. For a righteous person (his call is answered) in regards to the needs and necessities of the life of this temporal world and the next life; while a sinner (is answered) in regards to the affairs of the temporal world (only).”

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Ḥadith Number 31
Importance of ‘Arafāt

عَنِ النَّبِيِّ ﷺ قَالَ: أَعْظَمُ أَهْلُ عَرَفَاتَ جُرْمًا مَنْ أَنْصَرَفَ وَهُوَ
يُظُنُّ أَنَّهُ لَنْ يُعْفَرَ لَهُ.

The Noble Messenger (blessings of Allāh be upon him and his family) has said, “The greatest sin of a person who goes to ‘Arafāt and then leaves is to think that he has not been forgiven of his sins.”

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Ḥadith Number 32
Rewards for Stoning the Shaiṭān

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ فِي رَمِي الْجِمَارِ قَالَ: لَهُ بِكُلِّ حَصَاةٍ يُرْمَى
بِهَا تَحُطُّ عَنْهُ كَبِيرَةٌ مُؤَبَّقَةٌ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the stoning of the Shaiṭān that he said, “For every stone that a pilgrim throws, a major sin, which would have led to his destruction, is averted from him.”

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Ḥadīth Number 33

Philosophy Behind Stoning the Shaīṭān

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَمِي
الْجِمَارِ لِمَ جُعِلَ؟ قَالَ: لِأَنَّ إِبْلِيسَ اللَّعِينِ كَانَ يَتْرَأَى لِإِبْرَاهِيمَ
عَلَيْهِ السَّلَامُ فِي مَوْضِعِ الْجِمَارِ. فَرَجَمَهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَجَرَتْ السُّنَّةُ بِذَلِكَ.

It has been narrated from ‘Ali ibne Ja’far from his brother Mūsā [ibne Ja’far al-Kāḏhim] (peace be upon him) that he said, “I asked (my brother) in regards to the philosophy of the stoning of the pillar and why this was enacted.” He replied to me, “Because Iblīs, the despised, appeared to Ibrāhim (peace be upon him) in the place where the pillar is and Ibrāhim (peace be upon him) threw stones at him and thus, this act became a Sunnah (practice) in the Ḥajj.”

Biḥārul Anwār, Volume 96, Page 273

Ḥadith Number 34
The Sacrifice of an Animal in Ḥajj

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ؑ فِي حَدِيثٍ لَهُ: إِذَا ذَبَحَ الْحَاجُّ كَانَتْ
فِدَاهُ مِنَ النَّارِ.

In a tradition, ‘Ali ibn al-Ḥusain [Imām Zāinul ‘Ābidīn] (peace be upon him) has said, “When a person performing the Ḥajj slaughters an animal, it saves him from the fire of hell.”

Bihārul Anwār, Volume 96, Page 288

Ḥadith Number 35
Burying the Shaved Hair in Minā

عَنْ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْحَسَنَ وَالْحُسَيْنَ كَانَا
يَأْمُرَانِ بِدَفْنِ شُعُورِهِمَا بِمِنَى.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Alī al-Bāqir] (peace be upon him) from his father [Imām 'Alī ibn al-Ḥusain Zāinul 'Ābidīn (peace be upon him)] that he said, “al-Ḥasan and al-Ḥusain used to ask that their hair (shaved on the 'Eid day in Ḥajj) be buried in Minā.”

Bihārul Anwār, Volume 96, Page 302

Ḥadith Number 36
Ziyārat of the Messenger of Allāh ﷺ

عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ رَأَى [زَارًا] قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ
مَنْ زَارَنِي مَيِّتًا فَكَأَنَّمَا زَارَنِي حَيًّا.

It has been narrated from Prophet Muḥammad (blessings of Allāh be upon him and his family) that he said, “A person seeing (visiting) my grave deserves my intercession. And a person who visits me after my death is like a person who visited me during my lifetime.”

Biḥārul Anwār, Volume 96, Page 334

Ḥadīth Number 37
Bidding Farewell to the Ka‘bah

عَنْ إِبْرَاهِيمَ بْنِ مَحْمُودٍ قَالَ: رَأَيْتُ الرِّضَا عَلَيْهِ السَّلَامُ وَدَعَ الْبَيْتَ فَلَمَّا
أَرَادَ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ خَرَّ سَاجِدًا ثُمَّ قَامَ فَاسْتَقْبَلَ
الْكَعْبَةَ وَقَالَ: اللَّهُمَّ إِنِّي أَنْقَلِبُ عَلَى أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

It has been narrated from Ibrāhīm ibne Maḥmūd that he said, “I saw al-Riḍā [Imām ‘Alī ibne Mūsā] (peace be upon him) bid farewell to the House and when he intended to make his way out from the Masjid, he fell into prostration (Sajdah), stood up, faced the Ka‘bah and then said:

اللَّهُمَّ إِنِّي أَنْقَلِبُ عَلَى أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

“O’ Allāh! I have reinforced my belief that there is no entity worthy of worship except Allāh.”

Biḥāruḥ Anwār, Volume 96, Page 370

Ḥadith Number 38
Importance of the Ziyārat
of the Ahlul Bayt after Ḥajj

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ
فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا
نَصْرَهُمْ.

It has been narrated from Abi Ja'far [Imām Muḥammad ibne 'Ali al-Bāqir] (peace be upon him) that: "People have been commanded to come and perform the ṭawāf around these rocks (the Ka'bah) and then come to us (the Ahlul Bāit) and declare their submission and offer their help to us."

Bihārul Anwār, Volume 96, Page 374

Ḥadith Number 39
Welcoming People who Return from Ḥajj

عَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَنْ لَقِيَ حَاجًّا فَصَافَحَهُ كَانَ كَمَنْ إِسْتَلَمَ
الْحَجَرَ.

It has been narrated from Abi ‘Abdillāh [Imām Ja‘far ibne Muḥammad as-Ṣādiq] (peace be upon him) that: “A person who meets one who has returned from Ḥajj and shakes his hand (welcomes him back) is like a person who rubbed his hand on the Ḥajrul Aswad.”

Bihārul Anwār, Volume 96, Page 384

Ḥadīth Number 40
Walimah - Feeding Others
After Returning From the Ḥajj

قَالَ رَسُولُ اللَّهِ ﷺ: لَا وَلِيمَةَ إِلَّا فِي خَمْسٍ: فِي عُرْسٍ أَوْ خُرْسٍ
أَوْ عِدَارٍ أَوْ وِكَارٍ أَوْ رِكَازٍ فَأَمَّا الْعُرْسُ فَالتَّزْوِيجُ، وَالْخُرْسُ
النَّفَاسُ بِالْوَلَدِ وَالْعِدَارُ الْخِتَانُ وَالْوِكَارُ الرَّجُلُ يَشْتَرِي الدَّارَ وَ
الرِّكَازُ الَّذِي يَقْدَمُ مِنْ مَكَّةَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “Walimah is only in five occasions: in the ‘Urs, Khurs, ‘Idhār, Wikār and the Rikāz – ‘Urs is when a person gets married; and Khurs is when a child is born; and ‘Idhār is on the circumcision of a baby boy; and Wikār is when a person purchases a house; and Rikāz is when a person returns from Ḥajj.”

Biḥārul Anwār, Volume 96, Page 384

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Supplication Which Should be Read
Before Reciting the Noble Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ بِالْحَقِّ أَنْزَلْتَهُ وَبِالْحَقِّ نَزَلَ. اللَّهُمَّ عَظَمَ
رَغَبَتِي فِيهِ وَأَجْعَلْهُ نُورًا لِبَصْرِي وَ شِفَاءً
لِصَدْرِي وَ ذَهَابًا لِهَمِّي وَ غَمِّي وَ حُزْنِي.
اللَّهُمَّ زَيْنٌ بِهِ لِسَانِي وَ جَمَلٌ بِهِ وَجْهِي وَ قُوَّةٌ بِهِ
جَسَدِي وَ ثَقَلٌ بِهِ مِيزَانِي وَ أَرْزُقْنِي حَقَّ
تِلَاوَتِهِ عَلَى طَاعَتِكَ آنَاءَ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ
وَ أَحْشُرْنِي مَعَ النَّبِيِّ مُحَمَّدٍ وَ آلِهِ الْأَخْيَارِ
الْأَبْرَارِ الْأَطْهَارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O' Allāh! Surely You have revealed it (the Qur'ān) with Truth and surely You always reveal (with Truth).

O' Allāh! Increase my attraction to it (the Qur'ān); and place it as a divine light for my eyes; and an intercession for my (spiritual) chest; and make it (the Qur'ān) that which removes my grief, sorrow and worries. O' Allāh! Through the Qur'ān, beautify my tongue (that which I speak), and beautify my face, and strengthen my body, and make my scale of (good) deeds weighty, and grant me the ability to recite it as it should be recited in Your obedience - in the darkness of the night and the ends of the day, and raise me up with the Prophet, Muḥammad and his family members - the chosen, glorified, the purified, by Your mercy. O' the Most Merciful of those who are able to show mercy.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
فَاِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ
مِنَ الشَّيْطٰنِ الرَّجِیْمِ.

“So when you (O’ Muḥammad) recite the Qur’ān, seek refuge with Allāh from the accursed Satan.”

Sūratul Naḥl [16], Verse 98

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

“So when the Qur’ān is being recited, listen to it attentively and keep quiet so that perhaps mercy may be shown to you.”

Sūratul A’rāf [7], Verse 204

Hadith Number 1

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
قَارِي الْقُرْآنِ وَ الْمُسْتَمِعُ إِلَيْهِ فِي الْأَجْرِ
سَوَاءٌ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The one who recites the Qur’ān and the one who listens to it have an equal share in the reward.”

Mustadrakul Wasa’il, Volume 1, Page 293

Hadith Number 2

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ إِلَى
غَيْرِهِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The best of those amongst you is the one who learns the Qur’ān and then teaches it to others.”

Al-Amāli of Shaykh at-Ṭūsi, Volume 1, Page 5

Hadith Number 3

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): قِرَاءَةُ الْقُرْآنِ فِي الْمُصْحَفِ تُخَفِّفُ
الْعَذَابَ عَنِ الْوَالِدَيْنِ وَ لَوْ كَانَا كَافِرَيْنِ.

Imām Ja‘far ibne Muḥammad as-Şādiq (peace be upon him) has said that: “Reciting the Qur’ān from the pages of the Qur’ān (meaning to look at it and recite it - not for memory) lightens the punishment of one’s mother and father, even if they are both disbelievers.”

Uşūlul Kāfi, Volume 2, Page 613

Hadith Number 4

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
مُعَلِّمُ الْقُرْآنِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى
الْحُوتَ فِي الْبَحْرِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Everything in existence prays for the forgiveness of the person who teaches the Qur’ān - even the fish in the sea.”

Uṣūlul Kāfi, Volume 3, Page 301

Hadith Number 5

قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا (عَلَيْهِ
السَّلَامُ): كَلَامُ اللَّهِ لَا تَتَجَاوَزُوهُ وَلَا
تَطْلُبُوا الْهُدَى فِي غَيْرِهِ فَتَضَلُّوا.

Imām ‘Alī ibne Mūsā al-Ridhā (peace be upon him) has said: “Do not disregard the Words of Allāh, and do not seek guidance from other than Him, for then (surely) you will go astray.”

‘Uyūnul Akhbār ar-Ridhā, Volume 2, Page 57

Hadith Number 6

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِنَّ هَذِهِ الْقُلُوبَ لَتَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ وَ
إِنَّ جَلَاءَهَا قِرَاءَةُ الْقُرْآنِ.

The Messenger of Allāh (prayers of Allāh be upon him and his family) has said: “These hearts - just like iron - become rusted, and the way to remove this (the way to clean the rust from the hearts) is through the recitation of the Qur’ān.”

Irshādul Qulūb; Page 78

Hadith Number 7

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): الْقُرْآنُ عَهْدُ اللَّهِ إِلَى خَلْقِهِ فَقَدْ
يَنْبَغِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ فِي عَهْدِهِ وَ
إِنْ يَقْرَأَ مِنَ الْقُرْآنِ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: "The Qur'ān is the trust of Allāh (given) to His creations, therefore it is desirable for every Muslim to look at this trust and to recite (a minimum of) 50 āyāt (verses) of the Qur'ān everyday."

Uṣūlul Kāfi, Volume 2, Page 609

Hadith Number 8

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ
السَّلَامُ): أَلْبَيْتُ الَّذِي يُقْرَأُ فِيهِ الْقُرْآنُ وَ
يُذَكَّرُ اللَّهُ عَزَّوَجَلَّ فِيهِ تَكْثُرُ بَرَكَتُهُ وَ
تَحْضُرُهُ الْمَلَائِكَةُ وَ تَهْجُرُهُ الشَّيَاطِينُ وَ يُضِيءُ
لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ الْكَوَاكِبُ لِأَهْلِ
الْأَرْضِ.

Amirul Mo'minin 'Ali ibne Abi Ṭālib (peace be upon him) has said: "The house in which the Qur'ān is recited and Allāh, The Noble and Grand, is remembered will receive numerous Divine blessings (barakah), the Angels will be present, and the Satans will be distanced from there. In addition, that house will shimmer for the people of the sky, just like the stars shimmer for the people on the Earth."

Uşūlul Kāfi, Volume 2, Page 610

Hadith Number 9

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
فِي وَصَايَاهُ لِعَلِيِّ (عَلَيْهِ السَّلَامُ): يَا عَلِيُّ
عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ فِي كُلِّ حَالٍ.

In his last testament to ‘Ali (peace be upon him), the Messenger of Allāh (blessings of Allāh be upon him and his family) told him: “O ‘Ali! I advice you to recite the Qur’ān in every state (which you may find yourself in).”

Man Lā Yaḥduruḥul Faqīh, Volume 4, Page 188

Hadith Number 10

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
لَيْسَ شَيْءٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْقِرَاءَةِ فِي
الْمُصْحَفِ نَظْرًا.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Nothing is harder for Satan to bear than a person who recites the Qur’ān by looking at the pages (of the Qur’ān).”

Thawābul A‘māl, Page 231

Hadith Number 11

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
نُورُوا بُيُوتَكُمْ بِتِلَاوَةِ الْقُرْآنِ وَلَا تَتَّخِذُوهَا
قُبُورًا كَمَا فَعَلَتِ الْيَهُودُ وَالنَّصَارَى.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Brighten up your houses through the recitation of the Qur’ān, and do not make them (your homes) like graves, similar to what the Jews and Christians have done (by not performing the prayers and worship of God in their house and limiting this to the Synagogues and Churches).”

Uşūlul Kāfi, Volume 2, Page 610

Hadith Number 12

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): مَنْ قَرَأَ الْقُرْآنَ فَهُوَ غَنِيٌّ وَ لَا فَقْرَ
بَعْدَهُ وَ إِلَّا مَا بِهِ غَنِيٌّ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “One who recites the Qur’ān will be free from need (of everyone), and thereafter will not be in need of anything. But as for the one (who does not recite the Qur’ān), nothing at all will make him needless (and he will always be in need of others).”

Thawābul A‘māl, Page 230

Hadith Number 13

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنْ
الْغَافِلِينَ وَ مَنْ قَرَأَ خَمْسِينَ آيَةً كُتِبَ مِنْ
الذَّاكِرِينَ وَ مَنْ قَرَأَ مِائَةَ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “One who recites ten verses (āyāt) of the Qur’ān every night will not be counted amongst the negligent ones (Ghāfilin); and one who recites fifty verses (āyāt) will be written as those who remember Allāh (Dhākirin); and one who recites one hundred verses (āyāt) will be written down as the obedient and worshipper of Allāh (Qānitin).”

Thawābul A‘māl, Page 232

Hadith Number 14

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ كَثِيرًا فَإِنَّهُ ذَكَرُكَ
لَكَ فِي السَّمَاءِ وَ نُورٌ لَكَ فِي الْأَرْضِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “I advise you to recite the Qur’ān and remember Allāh much, for surely the Qur’ān will remember you (do your dhikr) in the Heavens and it will be a Divine Light (nūr) for you on the Earth.”

Al-Khisāl, Page 525

Hadith Number 15

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
فَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ
عَلَى خَلْقِهِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The superiority of the Qur’ān over the rest of words, is like the superiority of Allāh over His creations.”

Mustadrak al-Wasā'il, Volume 4, Page 237

Hadith Number 16

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): يَنْبَغِي لِمَنْ يَقْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ
مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ
اللَّهَ عِنْدَ ذَلِكَ مَا يَرْجُوا وَ يَسْأَلُهُ الْعَافِيَةَ مِنَ
النَّارِ وَ مِنَ الْعَذَابِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “It is advisable for the person who is reciting the Qur’ān that when he reaches to a verse from the Qur’ān in which there is a request for something that he ask Allāh for that thing, or when he reaches to a verse of the Qur’ān in which there is talk about the punishment, that he ask Allāh for protection from the fire of Hell and the punishment.”

Uṣūlul Kāfi, Volume 3, Pages 1-3

Hadith Number 17

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّوَجَلَّ:
مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ وَعَالَمٌ بَيْنَ
جُهَالٍ وَ مُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ الْغُبَارُ لَا
يُقْرَأُ فِيهِ.

Imām Ja'far ibne Muḥammad as-Şādiq (peace be upon him) has said: “Three things will complain to Allāh, The Noble and The Grand, (on the Day of Judgement): A deserted Masjid in which the people of the town did not recite Şalāt (in it); an ‘Ālim who was among the ignorant ones (however the people did not make use of him); and the Qur’ān which was not read and was left for dust to collect on it.”

Uşūlul Kāfi, Volume 2, Page 613

Hadith Number 18

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْبَقَرَةِ وَ آيَةَ
الْكَرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ
آخِرِهَا لَمْ يَرِ فِي نَفْسِهِ وَمَالِهِ شَيْئًا يُكْرَهُهُ وَ لَا
يَقْرِيهِ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Whoever recites the first four verses of Sūratul Baqarah, Ayatul Kursi (verse 255 of Sūratul Baqarah) along with the two verses which follow it (verses 256 and 257 up to Wa Hum ‘Fiha Khālidūn’), and the last three verses (of this same Sūrah) will not see any bad or sorrow in his life or his wealth; Satan will not come near him; and he will not forget the Qur’ān.”

Thawābul A‘māl, Page 234

Hadith Number 19

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
لِكُلِّ شَيْءٍ حِلْيَةٌ وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ
الْحَسَنُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “For every thing there is an embellishment (or a decoration), and the embellishment of the Qurʾān is a good voice.”

Bihārul Anwār, Volume 92, Page 190

Hadith Number 20

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِنَّ هَذَا الْقُرْآنَ هُوَ حَبْلُ اللَّهِ وَهُوَ النُّورُ الْمُبِينُ
وَ الشِّفَاءُ النَّافِعُ فَاقْرَؤْهُ فَإِنَّ اللَّهَ عَزَّوَجَلَّ
يُؤْجِرُكُمْ عَلَى تِلَاوَتِهِ لِكُلِّ حَرْفٍ عَشْرَ
حَسَنَاتٍ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Surely this Qur’ān is the rope of Allāh, and a manifest Light (nūr), and a beneficial cure. Therefore, busy yourselves with the recitation of it, for Allāh - The Mighty and Glorious - grants the reward of ten good deeds to you for every letter which is recited.”

Bihārul Anwār, Volume 92, Page 19

Hadith Number 21

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ
السَّلَامُ): تَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ وَ
تَفَقَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ وَ اسْتَشْفُوا بِنُورِهِ
فَإِنَّهُ شِفَاءُ الصُّدُورِ وَأَحْسَنُ تِلَاوَتِهِ فَإِنَّهُ أَنْفَعُ
الْقَصَصِ.

Amīrul Mo'minin 'Alī ibne Abī Ṭālib (peace be upon him) has said: "Learn the Qur'an for it is the best of narrations, and understand it thoroughly for it is the best blossoming of the hearts. Seek cure with its' Light for it is the cure of the hearts. Recite it beautifully for it is the most beneficial of narrations."

Nahjul Balāgha, Sermon 110 (109 in some books)

Hadith Number 22

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
فَإِذَا أَلْتَبَسَتْ عَلَيْكُمْ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ
فَعَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ شَافِعٌ مُشَفَّعٌ وَ مَاحِلٌ
مُصَدِّقٌ وَ مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ وَ
مَنْ جَعَلَهُ خَلْفَهُ سَاقَهُ إِلَى النَّارِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Whenever the waves of calamities encompass you like the dark night, seek refuge with the Qur’an - for it is an intercessor whose intercession will be accepted. One who takes it as a guide, Allāh will lead that person into Heaven; and whoever disregards it or goes against it, will be lead into the Hell fire.”

Fadhul Qur’an, Page 599

Hadith Number 23

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِقْرُؤُوا الْقُرْآنَ مَا أُتِلَفَتْ عَلَيْهِ قُلُوبُكُمْ وَ لَأَنْتَ
عَلَيْهِ جُلُودُكُمْ فَإِذَا اُخْتَلَفْتُمْ فَلَسْتُمْ
تَقْرَؤُونَهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Recite the Qur’ān in such a way that your hearts develop a love for it and your skin becomes softened by it. However as soon as your hearts become indifferent to it (meaning that the Qur’ān has no effect on you), then stop reciting it.”

Mustadrakul Wasā’il, Volume 4, Page 239

Hadith Number 24

قَالَ إِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ (عَلَيْهِ
السَّلَامُ): مَنْ خَتَمَ الْقُرْآنَ بِمَكَّةَ مِنْ جُمُعَةٍ
إِلَى جُمُعَةٍ أَوْ أَكْثَرَ وَ خَتَمَهُ فِي يَوْمِ الْجُمُعَةِ
كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ وَالْحَسَنَاتِ مِنْ أَوَّلِ
جُمُعَةٍ كَانَتْ فِي الدُّنْيَا إِلَى آخِرِ جُمُعَةٍ
تَكُونُ فِيهَا.

Imām Muḥammad ibne ‘Ali al-Bāqir (peace be upon him) has said: “One who finishes the recitation of the entire Qur’ān in the noble city of Makkah within the time span of one Jumu‘ah (Friday) to another Jumu‘ah or more than this (more than one week), but completes the Qur’ān on the day of Jumu‘ah, Allāh will write for that person the reward of good deeds from the first Jumu‘ah that one came into the world, until the last Jumu‘ah that one will remain alive in it.”

Thawābul A‘māl Page 225

Hadith Number 25

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): مَنْ قَرَأَ الْقُرْآنَ كَثِيرًا وَتَعَاهَدَهُ بِمَشَقَّةٍ
مِنْ شِدَّةٍ حَفِظَهُ أَعْطَاهُ اللَّهُ أَجْرَ هَذَا مَرَّتَيْنِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “Allāh will reward the person who recites the Qur’ān a great deal and makes a promise with it to try and memorize it even though it may entail great difficulty, a double reward.”

Thawābul A‘māl Page 227

Hadith Number 26

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
يُدْفَعُ عَنْ مُسْتَمِعِ الْقُرْآنِ شَرُّ الدُّنْيَا وَ يُدْفَعُ عَنْ
قَارِيءِ الْقُرْآنِ بَلْوَى الْأَخِرَةِ وَ الْمُسْتَمِعَ آيَةً مِنْ
كِتَابِ اللَّهِ خَيْرٌ مِنْ تَسْبِيرِ ذَهَبًا.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “One who listens to the Qur’ān (while it is being recited) will be kept away from the evils of this world; and one who recites the Qur’ān will be kept away from the trials of the hereafter. And the person who listens to even one verse of the book of Allāh - this is better (for him) than possessing a mansion of gold.”

Bihārul Anwār, Volume 92, Page 19

Hadith Number 27

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
عَدَدُ دَرَجِ الْجَنَّةِ عَدَدُ آيَاتِ الْقُرْآنِ (٦٢٣٦)
آيَةٌ فَإِذَا دَخَلَ صَاحِبُ الْقُرْآنِ الْجَنَّةَ قِيلَ لَهُ:
إِرْقًا وَأَقْرَأَ لِكُلِّ آيَةٍ دَرَجَةٌ فَلَا تَكُونُ فَوْقَ
حَافِظِ الْقُرْآنِ دَرَجَةً.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The number of levels (stages) in Heaven is (equivalent to) the number of verses in the Qur’ān (6236). Thus, when a recitor of the Qur’ān enters into Heaven, it will be said to him: ‘Go up one level for every verse that you can recite.’ Thus, no one will be in a higher level than the one who has memorized the entire Qur’ān.”

Bihārul Anwār, Volume 92, Page 22

Hadith Number 28

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ
السَّلَامُ): اِقْرَؤُوا الْقُرْآنَ وَاسْتَظْهِرُوهُ فَإِنَّ اللَّهَ
تَعَالَى لَا يُعَذِّبُ قَلِيًّا وَعَيَّ الْقُرْآنَ.

Amīrul Mo'minīn 'Alī ibne Abi Ṭālib (peace be upon him) has said: "Recite the Qur'ān and seek assistance from it for surely Allāh, the Most High, will not punish one who has memorized the Qur'ān (and has it within one's heart)."

Bihārul Anwār, Volume 92, Page 19

Hadith Number 29

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ
السَّلَامُ): مَنْ قَرَأَ مِائَةَ آيَةٍ مِنَ الْقُرْآنِ مِنْ أَيِّ
الْقُرْآنِ شَاءَ ثُمَّ قَالَ سَبْعَ مَرَّاتٍ: ((يَا اللَّهُ)) فَلَوْ
دَعَا عَلَى الصَّخْرَةِ لَقَلَعَهَا إِنْشَاءً لِلَّهِ.

Amīrul Mo'minin 'Alī ibne Abī Ṭālib (peace be upon him) has said: "A person who recites 100 verses from anywhere in the Qur'ān and then says: 'Yā Allāh' seven times, if he wanted to remove a huge boulder (from the ground), he would be able to do so with the permission of Allāh."

Thawābul A'māl, Page 233

Hadith Number 30

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِذَا أَرَدْتُمْ عَيْشَ السُّعْدَاءِ وَ مَوْتَ الشُّهَدَاءِ وَ
النَّجَاةَ يَوْمَ الْحَسْرَةِ وَ الظِّلَّ يَوْمَ الْحُرُورِ وَ
الهُدَى يَوْمَ الضَّلَالَةِ فَأَدْرُسُوا الْقُرْآنَ فَإِنَّهُ كَلَامُ
الرَّحْمَنِ وَ حِرْزٌ مِنَ الشَّيْطَانِ وَ رُجْحَانٌ فِي
الْمِيزَانِ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “If you want ease and success in this world, the death of a martyr, to be saved on the Day of Loss, a shade on the Day of the burning Qiyāmat, and guidance on the Day of going astray, then take lessons from the Qur’an. Surely it is the word of the Merciful, a protection from the Satan, and one of the most weightiest of things for the scale of (good) deeds (on the Day of Judgement).”

Jāmi‘ul Akhbār, Page 78

Hadith Number 31

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِنَّ قِرَاءَةَ الْقُرْآنِ كَفَّارَةٌ لِلذُّنُوبِ وَ سِتْرٌ فِي
النَّارِ وَ أَمَانٌ مِنَ الْعَذَابِ وَ يَنْزِلُ عَلَى
صَاحِبِهِ الرَّحْمَةُ وَ يَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ وَ
أَشْتَاقَتْ إِلَيْهِ الْجَنَّةُ وَ رَضِيَ عَنْهُ الْمَوْلَى.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “Surely the recitation of the Qur’ān is an atonement for the sins, a covering (protection) from the Hell Fire, and a safety from the punishment. Mercy will descend upon the recitor, the Angels will seek forgiveness for him, Heaven will long for that person, and his Master (Allāh) will be pleased with him.”

Biḥārul Anwār, Volume 93, Page 17

Hadith Number 32

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
أَهْلُ الْقُرْآنِ فِي أَعْلَى دَرَجَةٍ مِنَ الْآدَمِيِّينَ مَا
خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ. فَلَا تَسْتَضَعِفُوا أَهْلَ
الْقُرْآنِ وَحُقُوقَهُمْ فَإِنَّ لَهُمْ مِنَ اللَّهِ لَمَكَانًا.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: “The people of the Qur’ān (those who recite and those who memorize the Qur’ān) will be in the highest level (in Heaven) from amongst all of the people with the exception of the Prophets and Messengers. Thus, do not seek to degrade the people of the Qur’ān, nor take away their rights, for surely they have been given a high rank by Allāh.”

Thawābul A‘māl, Page 224

Hadith Number 33

قَالَ الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ الْبَاقِرُ (عَلَيْهِ
السَّلَامُ): إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ
أَحْسَنُ الْقَصَصِ وَقَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا
قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تُرْحَمُونَ﴾

Imām Muḥammad ibne ‘Ali al-Bāqir (peace be upon him) has said: “Surely the Book of Allāh is the most truthful of all narrations, and the best of all stories, and Allāh has said: ﴿And when the Qur’ān is being recited, then listen to it and remain silent so that perhaps mercy may be shown to you.﴾” [Sūratul A‘rāf (7), Verse 204]

Uṣūlul Kāfi, Volume 3, Page 422

Hadith Number 34

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ (عَلَيْهِ
السَّلَامُ): مَنْ قَرَأَ الْقُرْآنَ قَائِمًا فِي صَلَاتِهِ كَتَبَ
اللَّهُ لَهُ بِكُلِّ حَرْفٍ مِائَةَ حَسَنَةٍ وَ مَنْ قَرَأَهُ فِي
صَلَاتِهِ جَالِسًا كَتَبَ اللَّهُ لَهُ بِكُلِّ حَرْفٍ
خَمْسِينَ حَسَنَةً وَ مَنْ قَرَأَهُ فِي غَيْرِ صَلَاتِهِ كَتَبَ
اللَّهُ لَهُ بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ.

Imām Muḥammad ibne ‘Ali al-Bāqir (peace be upon him) has said: “Anyone who recites the Qur’ān while standing in his Ṣalāt, Allāh will record one hundred good deeds (in that person’s book) for every letter that is recited; and anyone who recites the Qur’ān while sitting in his Ṣalāt, Allāh will record fifty deeds (in that person’s book) for every letter recited; and one who recites it (the Qur’ān) in other than his Ṣalāt, Allāh will record ten good deeds for every letter that one recites.”

Thawābul A‘māl, Page 227

Hadith Number 35

قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ):
إِجْعَلُوا لِبُيُوتِكُمْ نَصِيبًا مِنَ الْقُرْآنِ، فَإِنَّ الْبَيْتَ
الَّذِي قُرَأَ فِيهِ الْقُرْآنُ تَيْسَّرَ عَلَى أَهْلِهِ، وَكَثُرَ
خَيْرُهُ وَكَانَ سُكَّانُهُ فِي زِيَادَةٍ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said: "Place a portion (of goodness) from the Qur'ān in your homes, for surely ease will come to the people of that house in which the Qur'ān is read, goodness will increase, and the inhabitants (of that house) will be given excess bounties."

Wasā'ilush Shi'a, Volume 4, Page 85

Hadith Number 36

قَالَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ):
آيَاتُ الْقُرْآنِ خَزَائِنٌ فَكُلَّمَا فَتَحَتْ خَزَانَةٌ يَنْبَغِي
لَكَ أَنْ تَنْظُرَ مَا فِيهَا.

Imām ‘Alī ibne al-Ḥusain (peace be upon him) has said: “The verses of the Qur’ān are treasures, and every time a treasure is opened up, it is desirable that you look at what is inside it.”

Uṣūlul Kāfi, Volume 2, Page 609

Hadith Number 37

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): الْحَافِظُ لِلْقُرْآنِ الْعَامِلُ بِهِ مَعَ السَّفَرَةِ
الْكَرَامِ الْبَرَّةِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “One who protects the Qur’ān and acts upon it as well, will be with the noble, devoted Angels on the Day of Judgement.”

Uṣūlul Kāfi, Volume 2, Page 603

Hadith Number 38

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): مَنْ قَرَأَ الْقُرْآنَ وَهُوَ شَابٌ مُؤْمِنٌ
إِخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَدَمِهِ وَجَعَلَهُ اللَّهُ عَزَّ
وَجَلَّ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَكَانَ الْقُرْآنُ
حَاجِزاً عَنْهُ يَوْمَ الْقِيَامَةِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “One who recites the Qur’ān and is a believing youth, the Qur’ān becomes mixed with his flesh and blood, and Allāh - The Noble and Great - will place him with the noble, devoted Angels. In addition, the Qur’ān will act as a barrier (between him and the Hell Fire) on the Day of Judgement.”

Thawābul A‘māl, Page 226

Hadith Number 39

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): إِنَّ الْقُرْآنَ لَا يُقْرَأُ هَذْرَمَةً وَلَكِنْ يُرْتَلُ
تَرْتِيلاً فَإِذَا مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ فَكَفِّ
عِنْدَهَا وَسَلِ اللَّهَ عَزَّ وَجَلَّ (الْجَنَّةَ)، وَإِذَا
مَرَرْتَ بِآيَةٍ فِيهَا ذِكْرُ النَّارِ فَكَفِّ عِنْدَهَا وَ
تَعَوَّذْهُ بِاللَّهِ مِنَ النَّارِ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: "Surely the Qur'ān is not to be read in a rush or very quickly. Rather, it should be recited in slow, measured portions. Whenever you reach a verse which talks about Heaven, then stop (at that verse) and ask from Allāh (the bounties of) Heaven. And whenever you reach a verse which speaks about the Hell, then stop (at that verse) and seek protection from Allāh from the Hell Fire (and the punishment)."

Hadith Number 40

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ (عَلَيْهِ
السَّلَامُ): لِيَعْجَبَنِي أَنْ يَكُونَ فِي الْبَيْتِ
مُصْحَفٌ يَطْرُدُ اللَّهُ بِهِ الشَّيْطَانَ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon him) has said: “I would like to see a Qur’ān in every house so that through this, Allāh would repel the Satan (from that house.)”

Faḍhlul Qur’ān, Page 669

Supplication Which Should be Read
After Reciting the Noble Qur'an

اَللّٰهُمَّ اِنِّيْ قَدْ قَرَأْتُ مَا قَضَيْتَ مِنْ كِتَابِكَ
الَّذِي اَنْزَلْتَهُ عَلٰى نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ اٰلِهِ
فَلَكَ الْحَمْدُ رَبَّنَا. اَللّٰهُمَّ اجْعَلْهُ مِنْ يَحِلُّ حَلَالُهُ
وَ يُحْرَمُ حَرَامُهُ وَ يُؤْمِنُ بِمُحْكَمِهِ وَ مُتَشَابِهِهِ
وَ اجْعَلْهُ لِيْ اُنْسًا فِيْ قَبْرِىْ وَ اُنْسًا فِيْ حَشْرِىْ
وَ اجْعَلْهُ مِمَّنْ يَّرْقٰى بِكُلِّ آيَةٍ قَرَأَهَا دَرَجَةً فِي
اَعْلٰى عِلِّيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

O ' Allāh! Surely I have recited that which You have decreed for me to recite from Your Book which You sent upon Your Prophet, may Your prayers be upon him and his family so then (all) praise belongs to You, our Lord. O' Allāh! Place it (the Qur'ān) amongst those people who keep permitted that which You have made permissible, and who forbid that which You have made forbidden and who believe in the clear and apparent verses and the ambiguous verses and make it (the Qur'ān) an instrument of love in our grave and an instrument of love when we are raised up and raise the person who recites the verses, a stage from the highest of the high, through Your Mercy, O' You who are the most Merciful of those who are able to show mercy.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (blessings of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَصِيحًا عَالِمًا.

“A person from my nation who memorizes forty traditions pertaining to those issues of religion which one is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar.”

In following the above ḥadīth, the Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 aḥādīth (traditions) on different subjects. The aḥādīth that have been selected from various sources are short and simple and therefore easy to understand and memorize. It is

envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the aḥādīth and introduction of this present work was done by ‘Abdul-Rahim Mugahi in his compilation, *‘The Heart of Hearts’*, while the translation in English was carried out by Shaykh Saleem Bhimji.

IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Free from Imperfections and Exalted is He) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

The time period we are currently going through is one in which the Divinely appointed Imām (representative of Allāh ﷻ) is not amongst us – at least ‘apparently’ he is not. From the traditions of the Prophet ﷺ, we know that the Imām ﷺ has not distanced himself from his followers, nor is he in some mystical land or in another time realm. Rather, he lives among the people, sees what we are going through and feels the hurt and grief at the state of affairs of the world. In addition, to show us that he is indeed with us, the traditions tell us that he is present in various gatherings throughout the year – such as the Ḥajj – on an annual basis.

This period which has been going on for the past 1,200 years is known as the *ghaybatul kubrah* or the major occultation of Imām al-Ḥujjah ﷺ, and is one in which we are all in a state of *intiẓār* or ‘active anticipation’ for his advent.

During this time, one of the responsibilities for those who want to follow the Imām ﷺ is to know as much about him as possible. This knowledge of the Imām ﷺ is not limited to merely the incidental characteristics of the Imām ﷺ - such as his date of birth, place of birth, his mother and father’s name and other such things. Rather, as

the traditions, narrated in all of the books of ḥadīth tell us that, “The person who dies and does not have a deep understanding (*Maʿrifat*) of the Imām of his time, dies the death of those of the period of decadence (the pre-Islamic era).” Thus, even if we were to follow all of the dictates of Islam such as praying, fasting, going for Ḥajj and even struggling in Jihād against ourselves and an external threat, however if we do not know and acknowledge the Imām of our time, all of our actions would be in vain!

It is with this thought in mind that we need to proceed forward in life, seeking to better understand our living Imām ﷺ – and what better way than through what his noble fore-fathers have said about him!

The traditions mentioned in this booklet offer us glimpses of the Imām ﷺ which should instill a sense of hope in us – a hope for a better future of the world and one in which the rule of Allāh ﷻ is established over the entire globe. It is only at this time - through the support and guidance of Imām al-Mahdī ﷺ, that all forms of corruption and evil will be removed from the Earth, paving the way for the utopia which the Islamic narrations speak so vividly about – the kingdom and rule of Allāh ﷻ.

One of the ways in which we can attain the deep understanding of the

Imām ؑ, which we must strive for, is to hold firm to the true scholars who are serving the cause of the faith during the period of the occultation of our awaited Imām ؑ. It is by following them and adhering to their orders, which in reality is nothing other than following the Qur'ān and the Sunnah, that we can safeguard our position with the Imām ؑ.

The worth of the scholars during the occultation has been emphasized in a beautiful tradition that has reached us from the 10th Imām, Muḥammad b. 'Alī al-Hādī ؑ:

لَوْ لَا مَنْ يَبْقَى بَعْدَ غَيْبَةِ فَائِمِكُمْ مِنَ الْعُلَمَاءِ الدَّاعِينَ إِلَيْهِ وَ الدَّالِّينَ عَلَيْهِ
وَ الذَّابِّينَ عَنْ دِينِهِ بِحُجَجِ اللَّهِ وَ الْمُتَّقِدِينَ لَضِعْفَاءَ عِبَادِ اللَّهِ مِنْ
شَبَّكَ إِبْلِيسَ وَ مَرَدَّتِهِ وَ مِنْ فَخَاخِ التَّوَاصِبِ لَمَا بَقِيَ أَحَدٌ إِلَّا ارْتَدَّ عَنْ
دِينِ اللَّهِ وَ لَكِنَّهُمْ الَّذِينَ يُمَسْكُونَ أَرْزَمَةَ قُلُوبِ ضِعْفَاءِ الشَّيْعَةِ كَمَا
يُمَسِكُ صَاحِبُ السَّفِينَةِ سُكَّانَهَا. أُولَئِكَ هُمُ الْأَفْضَلُونَ عِنْدَ اللَّهِ عَزَّ وَ
جَلَّ.

“If there were not to remain after the occultation of your Qā’im from among the scholars, a person from among the proofs of Allāh who would call (others) towards him (the Imām); represent him (the Imām); defend his (the Imām’s) religion; grant safety to the downtrodden servants of Allāh from the evils of Iblis and the wickedness of the enemies (of the Ahlul Bayt), then there would not remain a single person (on Earth) except that he would have left the religion of Allāh. But rather, these people (the ‘Ulamā) take it upon themselves to be the protectors of the hearts of our downtrodden Shi‘a, just as the captain of a boat takes control of the lives and safety of those on his ship. Thus, these (the ‘Ulamā) are the people who are the best in the sight of Allāh, the Noble and Great.”¹

Was Salām ‘Alaikum
Saleem Bhimji

¹ Biḥārul Anwār, Volume 2, Page 6, Section 8, Ḥadīth 12

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ صَلَوَاتِكَ عَلَيْهِ وَ عَلَى آبَائِهِ

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ. وَلِيًّا وَ حَافِظًا وَ

قَائِدًا وَ نَاصِرًا وَ دَلِيلًا وَ عَيْنًا حَتَّى تُسْكِنَهُ

أَرْضَكَ طَوْعًا وَ تُتَمِّعَهُ فِيهَا طَوِيلًا

O' Allāh, be for Your deputy, al-Ḥujjat ibnīl Ḥasan, may
Your blessings be upon him and his fore-fathers, now
and at all times, a master and protector and guide and
helper and proof and guard, until he resides
peacefully on Your Earth and let him
enjoy (his rule on the Earth)
for a long time.

Ḥadīth Number 1

The Lineage of Imam al-Mahdī عليه السلام

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَهْدِيُّ مِنْ وُلْدِي وَجْهُهُ كَالْقَمَرِ
الْدُرِّيِّ.

The Messenger of Allāh (peace be upon him and his family) has said:
“Al-Mahdī is from my progeny; his face is like the brightly illuminated
moon.”

Biḥārul Anwār, Volume 51, Page 85; Kashful Ghammah

Ḥadith Number 2

The City of Qum and the Helpers of the Imām عليه السلام

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليه السلام: إِنَّمَا سُمِّيَ قُمَّ لِأَنَّ
أَهْلَهُ يَجْتَمِعُونَ مَعَ قَائِمِ آلِ مُحَمَّدٍ وَيَقُومُونَ مَعَهُ وَ
يَسْتَقِيمُونَ عَلَيْهِ وَيَنْصُرُونَهُ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: “The city of Qum has been named so³ because its inhabitants will gather with the Qā’im from Āle Muḥammad [lit. one who will rise up from the progeny of Muḥammad] and will stand alongside him, will strive to be hold firm to (their belief and assistance) of him and will assist him.”

Safinatul Biḥār, Volume 2, Page 446

³ In ‘Arabic, the word Qum is the imperative verb meaning to stand up. (Tr.)

Ḥadīth Number 3

Women in the Imām's ﷺ Army

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِمَا السَّلَامُ: يَكُونُ مَعَ الْقَائِمِ
ثَلَاثُ عَشْرَةَ امْرَأَةً.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon them both) has said: “There will be thirteen women alongside al-Qā'im [when he makes his advent].”

Al-Mufaḍḍhal [the narrator of this tradition] asked the Imām:

وَمَا يَصْنَعُ بِهِنَّ؟

“And what will their role be?”

The Imām replied:

يُدَاوِينَ الْجَرَحَى وَ يُقِمْنَ عَلَى الْمَرْضَى كَمَا كَانَ مَعَ
رَسُولِ اللَّهِ.

“They will treat the injured and look after the sick just as the [women did] at the time of the Messenger of Allāh [during the battles].”

Ithbātul Hudāt, Volume 7, Page 150

Hadith Number 4

The Most Beloved to the Prophet ﷺ

قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ أَدْرَكَ قَائِمَ أَهْلِ بَيْتِي وَ
هُوَ مُقْتَدٍ بِهِ قَبْلَ قِيَامِهِ. يَتَوَلَّى وَلِيَّهُ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ
يَتَوَلَّى الْأَئِمَّةَ الْهَادِيَةَ مِنْ قَبْلِهِ. أَوْلِيكَ رُفَقَائِي وَ ذُو وُدِّي وَ
مَوَدَّتِي وَ أَكْرَمُ أُمَّتِي عَلَيَّ.

The Messenger of Allāh (peace be upon him and his family) has said: “Congratulations to the person who meets the Qā'im [one who will rise] from my Ahlul Bayt and has firm belief in him before his advent. He will have love for his friends, and will distance himself from his enemies and will have love for the leaders of guidance (the Imāms) who came before him. Indeed these are my true friends, those whom I have love and affection for and (they) are the noblest of people from my nation.”

Bihārul Anwār, Volume 52, Page 129; al-Ghaybah of Shaykh Ṭūsī

Ḥadith Number 5

None Shall be Saved, Except...

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ: ... وَاللَّهِ لَيُعِينَنَّ
غَيْبَةً لَا يَنْجُو فِيهَا مِنَ الْهَلَكَةِ إِلَّا مَنْ ثَبَّتَ اللَّهُ عَزَّ وَجَلَّ
عَلَى الْقَوْلِ بِإِمَامَتِهِ وَوَقَّقَهُ (فِيهَا) لِلدُّعَاءِ بِتَعْجِيلِ فَرَجِهِ.

Imām Ḥasan ibne ‘Alī al-‘Askarī (peace be upon them both) has said: “... I swear by Allāh that he (Imam al-Mahdī) shall go into an occultation such that none shall be saved [during that period] from destruction, except the person whom Allāh, Glorious and Grand is He, makes firm on the belief of his Imāmate [of Imam al-Mahdī] and whom He grants the Divine ability (*tawfiq*) to supplicate for his speedy advent.”

Kamāl ad-Dīn, Volume 2, Page 384

Ḥadith Number 6

Absolute Obedience to the Imām عَلَيْهِ السَّلَامُ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوَادُ عَلَيْهِ السَّلَامُ: ... إِنَّ الْقَائِمَ مِنَّا هُوَ
الْمَهْدِيُّ الَّذِي يَجِبُ أَنْ يُنْتَظَرَ فِي غَيْبَتِهِ وَيُطَاعَ فِي ظُهُورِهِ
وَ هُوَ الثَّلَاثُ مِنْ وُلْدِي ...

Imām Muḥammad ibne ‘Alī al-Jawād (peace be upon them both) has said: “... Indeed al-Qā’im is from among us (the Ahlul Bayt) and he is al-Mahdī - the one whom it is obligatory to wait for during his occultation and obey during his advent, and he is the third from my progeny ...”

Kamāl ad-Dīn, Volume 2, Page 377

Ḥadith Number 7

Back to the True Path

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: يَعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا
عَطَفُوا الْهُدَى عَلَى الْهَوَى وَ يَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا
عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

Imām ‘Alī ibne Abī Ṭālib (peace be upon both of them) has said: “[When Imām al-Mahdī makes his advent] the following of the lower desires will be transformed into the following of guidance (of Allāh) after the following of the guidance (of Allāh) had been transformed into the following of the lower desires; and the thoughts and opinions (of the people) will be in line with the Qur’ān after the Qur’ān had previously been put in line and accordance with the people’s thoughts and opinions.”

Biḥārul Anwār, Volume 51, Page 120; Nahjul Balāgha

Ḥadith Number 8

Tears of Separation

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: وَاللَّهِ لَيَغِيْبَنَّ إِمَامَكُمْ
سِنِينَ مِنَ الدَّهْرِ ... وَتَفِيْضَنَّ عَلَيْهِ أَعْيُنُ الْمُؤْمِنِينَ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “I swear by Allāh that your Imām will go into an occultation for a number of years ... [during that period] the eyes of the true believers shall be filled with tears [due to being separated from him].”

Biḥārul Anwār, Volume 51, Page 147; al-Ghaybah of al-Nu‘mānī

Ḥadith Number 9

The House of Praise

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ لِمَوْلَانِي لَصَاحِبَ الْأَمْرِ
بَيْتًا يُقَالُ لَهُ: بَيْتُ الْحَمْدِ. فِيهِ سِرَاجٌ يَزْهَرُ مِنْذُ يَوْمِ وُلْدِهِ إِلَى
يَوْمٍ يَقُومُ بِالسَّيْفِ لَا يُطْفِئُ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “Indeed the possessor of the command (Imām al-Mahdī) has a house which is referred to as, ‘The House of Praise’. In this house there is a lamp which has been glowing since the day he was born and will continue to do so until the day he makes his advent with the sword, and it will not be put out.”

Bihārul Anwār, Volume 52, Page 158; al-Ghaybah of al-Nu‘māni

Ḥadīth Number 10

People with the Highest Rank

قَالَ الْإِمَامُ عَلِيُّ بْنُ الْحُسَيْنِ السَّجَّادِ عَلَيْهِ السَّلَامُ: إِنَّ أَهْلَ زَمَانِ غَيْبَتِهِ
الْقَائِلِينَ بِإِمَامَتِهِ الْمُنْتَظِرِينَ لظُهُورِهِ أَفْضَلُ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ
اللَّهَ تَعَالَى ذَكَرَهُ أَعْطَاهُمْ مِنَ الْعُقُولِ وَالْأَفْهَامِ وَالْمَعْرِفَةِ مَا
صَارَتْ بِهِ الْغَيْبَةُ عِنْدَهُمْ بِمَنْزِلَةِ الْمَشَاهِدَةِ.

Imām ‘Alī ibn al-Ḥusayn al-Sajjād (peace be upon both of them) has said: “Indeed the people who live during the time of his occultation, have firm belief in his (the 12th Imām’s) Imāmate and are awaiting his advent are the best people of every age since Allāh, Great is His Mention, has granted them from the intellect, understanding and cognizance needed which would permit them to live during the period of the occultation, as if they were living during the time of his advent.”

Biḥārul Anwār, Volume 52, Page 122; al-Iḥtijāj

Ḥadīth Number 11

Greeting Imām al-Mahdī ﷺ

A man once asked Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) how he should send his salutations upon Imām al-Qā‘im (may Allāh hasten his advent) and the Imām replied:

تَقُولُ: السَّلَامُ عَلَيْكُمْ يَا بَقِيَّةَ اللَّهِ.

”Say: Greetings be upon you, O’ Remnants of Allāh [As-Salāmu ‘Alaykum Yā Baqiyatullāh]!”

Biḥārul Anwār, Volume 52, Page 373, Tafsir Furāt ibne Ibrāhīm

Ḥadīth Number 12

Perfection of the Intellect and Moral Traits

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ: إِذَا قَامَ قَائِمُنَا وَضَعَ يَدَهُ
عَلَى رُؤُوسِ الْعِبَادِ فَجَمَعَ بِهِ عُقُولَهُمْ وَأَكْمَلَ بِهِ أَخْلَاقَهُمْ.

Imām Muḥammad ibne ‘Ali al-Bāqir (peace be upon both of them) has said: “When our Qā’im makes his advent, he will place his hand over the heads of the servants and their intellects will join together and their ethical traits will be perfected.”

Bihārul Anwār, Volume 52, Page 336, Kharāij of al-Rāwandī

Ḥadīth Number 13

Testimony to Islām over the Entire Earth

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِذَا قَامَ الْقَائِمُ لَا
يَبْقَى أَرْضٌ إِلَّا نُودِيَ فِيهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “When al-Qā’im makes his advent, not a single place of land will remain except that the call to the testimony of, *‘There is no creature worthy of worship except for Allāh and indeed Muḥammad is the Messenger of Allāh’* will be given (there).”

Biḥārul Anwār, Volume 52, Page 340; Tafsīr al-‘Ayyāshī

Ḥadīth Number 14

Anticipate the Advent of the Imām عَلَيْهِ السَّلَامُ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِمَا السَّلَامُ: ... فَعِنْدَهَا فَتَوَقَّعُوا
الْفَرَجَ صَبَاحًا وَ مَسَاءً ...

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “ ... During that time (the period of the occultation), await the advent (of the Imām) every morning and evening ... ”

Uṣūl al-Kāfi, Volume 1, Page 323

Ḥadīth Number 15

The Ornament of Paradise

قَالَ رَسُولُ اللَّهِ ﷺ: الْمَهْدِيُّ طَاوُوسٌ أَهْلِ الْجَنَّةِ.

The Messenger of Allāh (peace be upon him and his family) has said:
“Al-Mahdī is the peacock [ornament] of the people of Paradise.”

Biḥārul Anwār, Volume 51, Page 105; Ṭarā'if

Ḥadith Number 16

Power and Authority

عَنْ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَلَيْهِمَا السَّلَامُ: قَالَ إِذَا قَامَ قَائِمُنَا
أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ عَنْ شِيعَتِنَا الْعَاهَةَ وَجَعَلَ قُلُوبَهُمْ كَزُبُرِ
الْحَدِيدِ وَجَعَلَ قُوَّةَ الرَّجُلِ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ يَكُونُونَ
حُكَّامَ الْأَرْضِ وَ سَنَامَهَا.

It has been narrated from ‘Alī ibn al-Ḥusain, the Ornament of the Worshippers (peace be upon both of them) that he said: “When our Qa’im makes his advent, Allāh, the Noble and Glorious, will remove all maladies from our Shi’a (followers) and will make their hearts [as firm] as pieces of iron. He will make the physical strength of one man equal to that of forty men, and they will be the rulers over the entire Earth and its sovereigns.”

Miṣbāḥul Mutahajjid, Page 737

Ḥadīth Number 17

The Completion of Knowledge

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: الْعِلْمُ سَبْعَةٌ وَ
عِشْرُونَ حَرْفًا فَجَمِيعُ مَا جَاءَتْ بِهِ الرُّسُلُ حَرْفَانِ فَلَمْ
يَعْرِفِ النَّاسُ حَتَّى الْيَوْمِ غَيْرَ الْحَرْفَيْنِ. فَإِذَا قَامَ قَائِمُنَا أَخْرَجَ
الْخَمْسَةَ وَالْعِشْرِينَ حَرْفًا فَبَثَّهَا فِي النَّاسِ وَ ضَمَّ إِلَيْهَا
الْحَرْفَيْنِ حَتَّى يَبْثُهَا سَبْعَةٌ وَعِشْرِينَ حَرْفًا.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: "Knowledge is contained in twenty-seven letters (parts) and everything which all of the (previous) messengers brought was merely two of these letters and until the day (when al-Mahdī makes his advent), the people will not be given knowledge except of these two letters. So then when our Qa'im makes his advent, he will bring with him the other twenty-five letters (of knowledge) and he will spread these among the people and add these to the previous two letters

(parts) such that he will have imparted the twenty-seven letters (of knowledge) to them.”

Wasā'il ash-Shī'a, Volume 7, Page 326, Ḥadīth 10

Ḥadīth Number 18

Ruling with Justice

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ: إِذَا قَامَ قَائِمُ أَهْلِ السَّبْتِ
فَسَمَ بِالسَّوِيَّةِ وَ عَدَلَ فِي الرَّعِيَّةِ فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَ اللَّهَ وَ
مَنْ عَصَاهُ فَقَدْ عَصَى اللَّهَ وَ إِنَّمَا سُمِّيَ الْمَهْدِيَّ لِأَنَّهُ يَهْدِي
إِلَى أَمْرِ خَفِيِّ.

Imām Muḥammad ibne ‘Ali al-Bāqir (peace be upon both of them) said: “When the Qa’im of the Ahlul Bayt makes his advent, he will divide (the riches) with equity and will show justice among the people. So whoever obeys him, has obeyed Allāh; and whoever goes against him, has gone against Allāh. Indeed al-Mahdī was named as such because he will guide to the hidden affairs.”

Bihārul Anwār, Volume 97, Page 117

Ḥadīth Number 19

A Short Prayer for al-Mahdī عَلَيْهِ السَّلَامُ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِمَا: ... بِأَبِي وَ أُمِّي
الْمُسَمَّى بِاسْمِي وَ الْمَكْتَبِيِّ بِكُنْيَتِي. السَّابِعُ مِنْ
بَعْدِي ...

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “... May my father and my mother be sacrificed for that person whose name is the same as my name, and whose title of appellation is the same as my title of appellation and he is the seventh person (from my progeny) after me ...”

Miṣbāḥul Mutahajjid, Page 680

Ḥadīth Number 20

Felicitations are for...

قَالَ رَسُولُ اللَّهِ ﷺ: ... طُوبَى لِمَنْ لَقِيَهُ وَ طُوبَى لِمَنْ
أَحَبَّهُ وَ طُوبَى لِمَنْ قَالَ بِهِ ...

The Messenger of Allāh (peace be upon him and his family) has said:
“... Paradise is for that person who meets him (al-Mahdī), and
paradise is for to that person who loves him, and paradise is for that
person who has belief in him (and his Imāmate).”

Wasā'il ash-Shi'a, Volume 7, Page 327, Ḥadīth 1

Ḥadīth Number 21

When Will the Time Come?

قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ حَتَّى يَقُومَ قَائِمُ الْحَقِّ مِنَّا وَ
ذَلِكَ حِينَ يَأْذَنُ اللَّهُ عَزَّ وَجَلَّ. فَمَنْ تَبِعَهُ نَجَا وَ مَنْ تَخَلَّفَ عَنْهُ
هَلَكَ...

The Messenger of Allāh (peace be upon him and his family) has said: “The appointed time (of the Day of Resurrection) will not come until the one from among us (the Ahlul Bayt) will rise with the truth and make his advent [Imām al-Mahdī], and this will take place when Allāh, the Noble and Grand permits. So whoever obeys him shall be saved, and whoever goes against him will be destroyed...”

Wasā’il ash-Shi’a, Volume 7, Page 325, Ḥadīth 6

Ḥadīth Number 22

Brotherhood During the Imām's Advent

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ: ... إِذَا قَامَ الْقَائِمُ
جَاءَتِ الْمُزَامَلَةُ (الْمُزَايَلَةُ) وَ يَأْتِي الرَّجُلُ إِلَى كَيْسِ أَخِيهِ
فِيأُخَذَ حَاجَتَهُ لَا يَمْنَعُهُ!

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “ ... When al-Qa’im makes his advent, at that time, friendship and unity will be established to such a degree that a person will be able to put his hand in his brother-in-faith’s pocket and take whatever he needs without his brother preventing him from doing so!”

Wasā’il ash-Shī’a, Volume 7, Page 324, Ḥadīth 3

Ḥadith Number 23

Tranquility and Ease in the Era of the Imām عليه السلام

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام: وَ لَوْ قَدْ قَامَ قَائِمُنَا
لَأَنْزَلَتِ السَّمَاءُ قَطْرَهَا وَ لَأَخْرَجَتِ الْأَرْضُ نَبَاتَهَا وَ لَذَهَبَتِ
الشَّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ وَ اصْطَلَحَتِ السِّبَاعُ وَ الْبِهَائِمُ
حَتَّى تَمْشِيَ الْمَرْأَةُ بَيْنَ الْعِرَاقِ إِلَى الشَّامِ لَا تَضَعُ قَدَمَيْهَا إِلَّا
عَلَى النَّبَاتِ وَ عَلَى رَأْسِهَا زَيْلُهَا (زَيْتُهَا) لَا يُهَيِّجُهَا سُبُعٌ وَ لَا
تَخَافُهُ.

The Commander of the Faithful, ‘Ali ibne Abi Ṭālib (peace be upon both of them) said: “When our Qa’im makes his advent, the skies will send down their rain; the Earth will bring forth its produce; enmity will be removed from the hearts of the servants; wild animals and beasts will live [in peace] with one another and will not stampede each other; [and life will be such that] if a woman wanted to walk from ‘Iraq to

Sham (Syria), then every step that she took will be on luscious, green grass and she will be able to display her adornments (jewelry, etc...) [and not a single person will try and steal them from her] – no animal will attack her, nor will she have any fear about them [the wild beasts].”

Biḥārul Anwār, Volume 52, Page 316; al-Khiṣāl

Ḥadīth Number 24

Acting by the Command of Allāh ﷻ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ: يُوحَى إِلَيْهِ فَيَعْمَلُ
بِالْوَحْيِ بِأَمْرِ اللَّهِ.

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “Revelation (from Allāh ﷻ) will come to him (Imām al-Mahdī) and he will act according to the revelation by the command of Allāh.”

Bihārul Anwār, Volume 52, Page 390

Ḥadīth Number 25

No Oppression or Tyranny

قَالَ الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرَّضَا عَلَيْهِ السَّلَامُ: ... فَإِذَا خَرَجَ أَشْرَقَتِ
الْأَرْضُ بِنُورِ رَبِّهَا وَوَضَعَ مِيزَانَ الْعَدْلِ بَيْنَ النَّاسِ فَلَا يَظْلَمُ
أَحَدٌ أَحَدًا ...

Imām ‘Ali ibne Mūsā al-Riḍā (peace be upon both of them) has said:
“ ... So when he [Imām al-Mahdī] will make his advent, the Earth
with radiate with the celestial illumination of its’ Lord and the scale of
justice will be positioned among mankind such that not a single
person will oppress another individual ... ”

Biḥārul Anwār, Volume 52, Page 321; Kamāl ad-Dīn

Ḥadīth Number 26

Do Not Despair of Allāh's Mercy

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: اُنْتَظِرُوا الْفَرَجَ وَ
لَا تَيَاسُوا مِنْ رَوْحِ اللَّهِ فَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ
اِنْتَظَارُ الْفَرَجِ.

The Commander of the Faithful, ‘Alī ibne Abī Ṭālib (peace be upon both of them) has said: “Await the relief and do not despair from the mercy of Allāh, because indeed the most beloved of actions with Allāh, the Noble and Grand, is awaiting the relief.”

Biḥārul Anwār, Volume 52, Page 123; al-Khiṣāl

Ḥadīth Number 27

Awaiting the Advent

قَالَ رَسُولُ اللَّهِ ﷺ: إِنْتَظَرُ الْفَرَجَ بِالصَّبْرِ عِبَادَةٌ.

The Messenger of Allāh (peace be upon him and his family) has said:
“Awaiting the relief with patience is (a form of) worship.”

Biḥārul Anwār, Volume 52, Page 145; Da‘wat of Rāwandi

Ḥadīth Number 28

Financial Equality

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ: إِذَا ظَهَرَ الْقَائِمُ ...
يُسَوِّي بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجًا إِلَى الزَّكَاةِ ...

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “When al-Qā’im makes his advent ... wealth will be distributed among the people in such an equitable manner that not a single person will be seen in need of zakāt...”

Bihārul Anwār, Volume 52, Page 390

Ḥadīth Number 29

A Servant of the Imām ﷺ for Life

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ: ... إِنْ سِي لَوْ أَدْرَكْتُ
ذَلِكَ لَأَبْقَيْتُ نَفْسِي لِصَاحِبِ هَذَا الْأَمْرِ.

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “ ... Indeed if I were to live to see that (the advent of Imām al-Mahdī), then I would have availed myself to serve the Sāḥib al-Amr (for life).”

Biḥārul Anwār, Volume 52, Page 234; al-Ghaybah of al-Nu‘mānī

Ḥadīth Number 30

Preparing the Groundwork

قَالَ رَسُولُ اللَّهِ ﷺ: يَخْرُجُ أَنَسٌ مِنَ الْمَشْرِقِ فَيُوطِنُونَ لِلْمَهْدِيِّ
سُلْطَانَهُ.

The Messenger of Allāh (peace of Allāh be upon him and his family) has said: “A group of people will rise up from the East and will prepare the groundwork for the government of al-Mahdī.”

Bihārul Anwār, Volume 51, Page 87; Kashful Ghammah

Ḥadīth Number 31

Completion of Wisdom

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ: ... يُؤْتُونَ الْحِكْمَةَ فِي
زَمَانِهِ حَتَّى أَنَّ الْمَرْأَةَ لَتَقْضِي فِي بَيْتِهَا بِكِتَابِ اللَّهِ
تَعَالَى وَ سُنَّةِ رَسُولِ اللَّهِ ﷺ.

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) has said: “During the period of his [Imām al-Mahdī’s] government, wisdom shall be disbursed among the people such that a woman sitting in her house [with no ‘formal’ religious training] will be able to pass judgement by the Book of Allāh, the High, and the Sunnah of the Messenger of Allāh (peace be upon him and his family).”

Bihārul Anwār, Volume 52, Page 352; al-Ghaybah of al-Nu‘mānī

Ḥadīth Number 32

The State of a Believer During the Occultation

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ لِمَوْلَانِي هَذَا الْأَمْرَ غَيْبَةً فَلْيَتَّقِ اللَّهَ عَبْدٌ عِنْدَ غَيْبَتِهِ وَلْيَتَمَسَّكَ بِدِينِهِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “Surely the possessor of this command (Imām al-Mahdī) will go into an occultation. So the servant should have consciousness (*Taqwā*) of Allāh during the period of the occultation and should hold firm to his religion.”

Bihārul Anwār, Volume 52, Page 135; al-Ghaybah of al-Nu‘mānī

Ḥadīth Number 33

Having a Deep Knowledge of the Imām عليه السلام

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليه السلام: اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَهُ لَمْ يَضُرَّكَ تَقَدُّمُ هَذَا الْأَمْرِ أَوْ تَأَخُّرُهُ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “Know your Imām because indeed if you have a deep cognizance of him and this command (his advent) is brought close or delayed, then it will have no effect upon you [and your faith].”

Bihārul Anwār, Volume 52, Page 135; al-Ghaybah of al-Nu'mānī

Ḥadīth Number 34

The Perpetual Servant of the Imām عَلَيْهِ السَّلَامُ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِمَا السَّلَامُ: لَا وَلَوْ أَدْرَكْتُهُ
لَخَدَمْتُهُ أَيَّامَ حَيَاتِي.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “Indeed if I were to live to see him (al-Mahdī) then I would have been his servant for the duration of my life.”

Bihārul Anwār, Volume 51, Page 148; al-Ghaybah of al-Nu‘mānī

Ḥadīth Number 35

How to Guarantee that One will See the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ وَ بَعْدَ صَلَاةِ الظُّهْرِ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon both of them) has said: "A person who says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ.

'O Allāh! Send your blessings upon Muḥammad and the family of Muḥammad and hasten their succor.'

after his Ṣalātul Fajr and Ṣalātul Zuhr will not die until he sees al-Qā'im from the family of Muḥammad, peace be upon them all."

Safīnatul Biḥār, Volume 2, Page 49

Ḥadīth Number 36

Death of the Period of Decadence

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ: ... مَنْ مَاتَ وَ لَمْ
يَعْرِفْهُ مَاتَ مِيتَةً جَاهِلِيَّةً ...

It has been narrated from Imām Ḥasan ibne ‘Alī al-‘Askarī (peace be upon both of them) that “ ... One who dies and does not have a cognizance of him (Imām al-Mahdī) dies the death of the period of decadence (pre-Islāmic times) ... ”

Biḥārul Anwār, Volume 51, Page 160; Kamāl ad-Dīn

Ḥadīth Number 37

The First Ranked Soldiers of the Imām ﷺ

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ: ... وَ يَجِيءُ وَاللَّهِ ثَلَاثُ
مِائَةٍ وَ بَضْعَةُ عَشْرٍ رَجُلًا فِيهِمْ خَمْسُونَ امْرَأَةً يَجْتَمِعُونَ
بِمَكَّةَ ...

Imām Muḥammad ibne ‘Alī al-Bāqir (peace be upon both of them) said: “ ... Indeed he (al-Mahdī) will come and I swear by Allāh that there will be three hundred and ten and some odd number of men with him and among them there will be fifty women who will all gather together in Makkah (to help him) ... ”

Biḥārul Anwār, Volume 52, Page 223; Tafsir of al-‘Ayyāshī

Ḥadīth Number 38

Prepare for the Imām عليه السلام

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليه السلام: لِيُعِدَّنَّ أَحَدُكُمْ
لِخُرُوجِ الْقَائِمِ عليه السلام وَ لَوْ سَهْمًا فَإِنَّ اللَّهَ تَعَالَى إِذَا عَلِمَ ذَلِكَ
مِنْ نِيَّتِهِ رَجَوْتَهُ لَأَنْ يُنْسَى فِي عُمُرِهِ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “Each one of you must prepare (your weapons) for the advent of al-Qā’im (peace be upon him), even if it be (as little as) an arrow, because when Allāh the High, knows that a person has this intention, then He will give him a longer life.”

Bihārul Anwār, Volume 52, Page 366; al-Ghaybah of al-Nu‘māni

Ḥadīth Number 39

Traits of Those in Waiting for the Imām ﷺ

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ: مَنْ سَرَّهُ أَنْ يَكُونَ
مِنْ أَصْحَابِ الْقَائِمِ فَلْيَنْتَظِرْ وَ لِيَعْمَلْ بِالْوَرَعِ وَ مَحَاسِنِ
الْأَخْلَاقِ وَ هُوَ مُنْتَظِرٌ. فَإِنْ مَاتَ وَ قَامَ الْقَائِمُ بَعْدَهُ كَانَ لَهُ مِنْ
الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَدْرَكَهُ.

Imām Ja‘far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “A person who would like to be among the companions of al-Qā’im should be in a state of (active) waiting (*Intizār*), and perform all of his deeds with *Wara‘* [a level higher than *Taqwā*] and with the most beautiful etiquette and then one will be counted as being in a state of (true) waiting (*Intizār*). Then if such a person was to die and al-Qā’im was to make his advent after this, then that person would receive the reward as the one who witnessed his (al-Mahdi’s) advent.”

Biḥārul Anwār, Volume 52, Page 140; al-Ghaybah of al-Nu‘māni

Ḥadīth Number 40

How to Die while on the Path of the Imām عليه السلام

قَالَ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عليه السلام: مَنْ مَاتَ مِنْكُمْ وَهُوَ مُنْتَظِرٌ لِهَذَا الْأَمْرِ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فِسْطَاطِهِ ... لَا بَلْ كَمَنْ قَارَعَ مَعَهُ بِسَيْفِهِ ... لَا وَاللَّهِ إِلَّا كَمَنْ اسْتُشْهِدَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وآله.

Imām Ja'far ibne Muḥammad as-Ṣādiq (peace be upon both of them) said: “The person from amongst you who dies while awaiting this command [the advent of Imām al-Mahdi] is like a person who was with al-Qā'im in his tent ... no rather, he would be like a person who was fighting along-side him with his sword ... no rather, by Allāh, he would be like the person who attained martyrdom along-side the Messenger of Allāh (peace be upon him and his family).”

Biḥārul Anwār, Volume 52, Page 126; al-Maḥāsin

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